

THE
HISTORY
OF
IMAGES,
AND OF
Image-Worship.

SHEWING,
The Original and Progress of Idolatry
among Pagans, Jews, and Christians :

WITH
A Refutation of the Second Council of
Nice, and of other Advocates for
Idolatry.

By the late Reverend, Mr. James Owen.

*Multo est preclarius & homine dignius, celum
potius quam celata intueri.*

Laet. Inst. Div. 4. 20.

L O N D O N :

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TO THE
READER.

Reader,

THIS Historical Account of Images was prepar'd for the Press some time before Mr. Owen Died, and had seen the Light long ago, if Treasures of Learning and Reason had past for Estimable Commodities in the World.

The Book sufficiently recommends its self, and is able alone to give the Reverend Author's Name the Priviledge of Immortality.

The Subject is very Instructive and Entertaining, especially to Men of Inquisitive and Distinguishing Minds, and Merits the particular Regards of British Protestants, who may here see from what Mass of Impurity they have emerg'd by the Reformation.

He has stript the Romish Hierarchy of its Meritorious Mask, and expos'd its Cursed Idolatry to Publick and Perpetual Contempt. Amen.

To the READER.

He Traverses the Idolatrous Beast, thro' all the Abstruse Meanders of Antiquity, and Wounds him in the most sensible Part, and by this one Blow has transfix'd the very Bowels of Popery.

I've nothing more to add, but assure the Reader, that the ensuing Tract is the Genuine Off-spring of the Person whose Name is prefix'd to it.

Attested by me,



Charles Owen.

T O

To the READER.

THE Deceas'd Author of the following Discourse, tho' he liv'd in a remote Corner of the Kingdom, yet pass'd not off the Stage with an Obscure Character. His Name is well known by several Learned Tracts he sent abroad into the World himself. And the late *Account of his Life* may give some Information concerning him, to those that had not an Opportunity to receive it otherwise.

If any Talent were his Master-piece, it was an Acquaintance with Ecclesiastical History. He had spent a great deal of Time in perusing the several Monuments of Antiquity upon that Copious Subject. And had digested what he had read with such Exactness, that he could not only trace a Doctrine or Practice thro' the several Ages of the Church in a little Time, by the help of his References, but readily entertain his Friends off-hand upon most Subjects of that Nature that were Occasionally started.

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ctions upon all discover'd that Accuracy of Judgment, which is rarely joyn'd with so much Reading, and so happy a Memory.

His Performances already extant are Specimens of his Abilities this way. But in his latter Years he had form'd a Design of Prosecuting several Arguments of Consequence in an Historical Way. This is certainly a Method of great Advantage, when manag'd by a judicious Hand. 'Tis mightily for the Service of Truth, by representing it in several Views, and shewing the Progress of Light and Knowledge, and the several Oppositions it has weather'd. 'Tis of equal Use against Errors, by describing their Rise, their Disguises, and Pernicious Consequences in the Examples of former Times. For indeed the Modern Corruptions, either in Doctrine or Practice, are usually but the Revival of ancient Delusions. Such Accounts therefore are for the Caution of After-ages, against admitting Innovations upon the Scripture-rule, which have

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have insensibly proceeded from small Beginnings to the greatest Heights of Iniquity.

He began with *the History of Ordinations*, but after he had entred upon that Work, laid it aside for what is now offer'd to your perusal : So that only a Fragment of it remains, because Death prevented his Resuming it.

That which occasion'd his diverting to this Subject, was a Practice very current among us of latter Years, to fill our Bibles and Devotional Books with Pictures. Tho' this has given great Offence to many, yet others may be ready to think it a Matter scarce worth speaking of, and rather the Bookseller's Device for an Ornament to their Copy, than the Effect of growing Superstition. But certainly, if there be no ill Design in it, there is an ill Tendency. If they are only intended for an agreeable Amusement to such as relish a good Picture, Books of the most serious Argument are very ill chosen to place 'em in, where nothing should be found but

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what may regulate or excite our Pious Affections. If a Religious Design is pretended, they are so much the worse: When God has so strictly caution'd us against the Use of sensible Representations to excite our Devotions; and Experience has shewn, that Attempts of this kind have generally ended in gross Idolatry.

It may not be amiss to observe what Sentiments that Great Princess, *Q. Elizabeth* had of this Practice in her Days. That Impartial Historian, *Mr. Strype*, in his late *Annals of the Reformation*, during the first twelve Years of *Q. Elizabeth*, p. 238. has given us a very remarkable Passage out of *Sir H. Sidney's* Memorials among *Archbishop Usber's* Manuscripts. Because so large a Book may not come into every hand, I shall not think much to Transcribe the whole here. *Sampson*, *Dean of Christ church*, who Preach'd before her one New-years-day at *St. Paul's*, having gotten from a Foreigner several fine Cuts and Pictures, representing the Stories and Passions of
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the Saints and Martyrs, had plac'd them against the Epistles and Gospels of their Festivals in a Common-prayer-book. This Book he caus'd to be richly Bound, and laid on the Cushion, for the Queen's Use, in the Place where she commonly sat: When she came to her Place, she open'd the Book, and perus'd it, and saw the Pictures, but frown'd and blush'd, and then shut it (of which several took notice) and calling the Verger, bid him bring her the old Book, wherein she was formerly wont to read. After Sermon, whereas she was wont to get immediately on Horseback, or into her Chariot, she went strait to the Vestry, and applying her self to the Dean, thus she spoke to him.

Q. Mr. Dean, How came it to pass that a new Service-Book was plac'd on my Cushion? To which the Dean Answer'd.

D. May it please your Majesty, I caus'd it to be placed there. Q. Wherefore did

you so? D. To present your Majesty with a New-years-gift. Q. You could never

present me with a worse. D. Why so, Ma-

dam? Q. You know I have an Aversion

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to Idolatry, to Images and Pictures of this kind. Q. Wherein is the Idolatry, may it please your Majesty? Q. In the Cuts resembling Angels and Saints; nay, grosser Absurdities, Pictures resembling the Blessed Trinity. D. I meant no harm, nor did I think it would offend your Majesty, when I intended it for a New-years-gift. Q. You must needs be ignorant then. Have you forgot our Proclamation against Images, Pictures and Romish Relicks in the Churches? Was it not read in your Deanry? D. It was read. But be your Majesty assur'd, I meant no harm, when I caus'd the Cuts to be bound with the Service-book. Q. You must needs be very ignorant to do this after our Prohibition of them. D. It being my Ignorance, your Majesty may the better pardon me. Q. I am sorry for it, yet glad to hear it was your Ignorance, rather than your Opinion. D. Be your Majesty assur'd, it was my Ignorance. Q. If so, Mr. Dean, God grant you his Spirit, and more Wisdom for the future. D. Amen, I pray God. Q. I pray, Mr. Dean, how came you by these Pictures?

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Sures ? Who Engraved them ? D. I know not who Engraved them. I bought them. Q. From whom bought you them ? D. From a German. Q. It is well it was from a Stranger. Had it been any of our Subjects, we should have question'd the Matter. Pray let no more of these Mistakes, or of this kind, be committed within the Churches of our Realm for the future. D. There shall not.

And we are further told, that this Matter occasion'd all the Clergy, in and about London, and the Church-wardens of each Parish, to search their Churches and Chappels, and caused them to wash out of the Walls all Paintings that seem'd to be Romish and Idolatrous, and in lieu thereof, suitable Texts taken out of the Holy Scriptures to be Written.

That the Concern of this Great Queen was not Unjust or Unreasonable, will evidently appear to any one that reads in the ensuing Tract the gradual Progress of Image-worship, particularly in the Christian Church. Images insensibly crept into Places and Things
ap-

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apply'd to a Sacred Use ; and meeting with little Opposition at first, because esteem'd harmless, and not avow'd to be for a Religious Use, gain'd at length such an Ascendant over the Imaginations of the People, that they fell into rank Idolatry. Which justly makes those that are concern'd for the Purity of Christian Worship, to take Umbrage at such unwarrantable Practices.

I shall only add one thing, that the common Objection against Posthumous Pieces, of their wanting the Author's last Hand to them, has no place here. For I can assure all, that he had entirely finish'd the Work, and Transmitted it to my Hands to be Publish'd a Month before he Dy'd. I pray God his Christian Design in it may be promoted by this Publication, the Confirmation of Protestants in their Abhorrence of Popish Idolatry, and the Discountenancing of every thing among us that may have a Tendency that way

John Evans.

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WHEN we reflect on the most woful Devastations of the Reformed Churches in Foreign Countries, and the visible Degeneracy in the Principles and Vital Power of Religion among our selves, we have Reason to fear the Progressive Approaches of Divine Wrath, and to behold with trembling the irresistible Hand which is lifted up to Punish us. We may flatter our selves, and say with secure *Israel*, *No Evil shall come upon us*, but while the Lord hath a Controversie with the Nations, and Pleads with all Flesh, nothing but a deep Humiliation, and a general forsaking of our Evil Ways, can prevent the Eruption of Destructive Vengeance.

The Day of God's Patience with us should be applied to the proper Exercises of a Preparatory State. This is the Time to fortifie our selves against the Heresies and Idolatries of the *Romish* Community, that we perish not by the *Abomination which hath made Desolate* the Sanctuaries of God in other Nations.

The following History is recommended as an *Antidote* against the *Intoxicating Cup* of the *Great Whore*, who hath made the Inhabitants of the Earth Drunk with the Wine of her Fornication. Whoredom and Cruelty Constitute her Character. She makes the Nations Drunk with the *Golden Cup*, which is full of *Abominations and Filthiness* of her

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Fornication, and she her self is Drunk with the Blood of the Saints. Such as reject her Abominable Idolatries, which the Holy Ghost stiles Fornication, † are made Victims to her Brutal Rage, to which nothing is so agreeable as the *Flesh of Martyrs*, and *Blood of Saints*.

The ensuing Discourse gives a clear Prospect of the Idolatry of Image-worship, in the different Forms and Denominations by which it has Captivated the Sensual and Superstitious World. It shews the *Occasions*, *Rise*, and *Progress* of it among *Pagans*, *Jews*, and *Apostate Christians*. It discovers the Subtle Methods and Artifices, by which the *God of this World* Usurp'd the Divine Prerogatives, and transfer'd to himself the Incommunicable Glory of the Eternal *Jehovah*. Here you may see in their full Strength, the Arguments and Pleas of the *Gentiles* for their Way of Worshipping Images, and also the Reasons and Grounds of the *Oriental* and *Western Christians* for their Mode of Image-worship, with the exact Harmony between the Worship of the *Ancient Pagans*, and that of the *Modern Romanists*.

More particularly you will find here all the Arguments of the *Ancient Roman Pontiffs*, and of the *Second Synod of Nice*, for Image-worship, Examined and Refuted: With the History of that Idolatrous Council, and the Artful Methods by which Image-worship was Establish'd in it, as also an Abridgment of the *Eight Actions* of this Council, and large Remarks on each of 'em, especially on the *Sixth Action*, which contains the *Acts* of the *Seventh General Council*, held at *Constantinople*, under *Constantine Copronymus*, in which the Abolition of Images was Decreed. The *Acts of this Council* are represented in *six Tomes*, to each of which is subjoyn'd the pretended *Refutation* of the *Nicenes*, with an Answer to each Paragraph of it, shewing the *Refutation* of the Bishops

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Bishops at *Nice* to be Weak, Impertinent and Frivolous ; and the Reasons of the Fathers at *Constantinople* to be impregnable, and to remain in their full Strength. The Council of *Constantinople* is proved to be truly *General*, and the latter Convention at *Nice*, to be neither a *General*, nor a *Lawful Council*.

The Reader is also accommodated with the exact History of the Contents about Images between the *Iconoclasts*, or Image-breakers, and the *Iconoduli*, or Image worshippers. The Characters of the *Eastern* Emperors, who Destroy'd Images are Restor'd and Vindicated ; the vile Calumnies and Misrepresentations, by which the *Byzantine* Monks, and *Romish* Writers have Blacken'd their Memories, are Detected and Exposed, and the Ignorance, Superstition, Impostures, Seditions, and furious Bigottry of the Monks in Defence of Images are set in a clear Light.

Besides, here is also a full Account of the Establishment of Idolatry in the *West* by the Popes of *Rome*, and their Dependants with the Struggles of some *Western* Emperors, Councils and Bishops against the prevailing Herefie of Image-worship ; together with the Illustrious Testimony of the *Waldenses* and their Disciples, who Prophesied in Sackcloth, while the outward Court was given to the Gentiles, and *Gentilism* introduced in the room of the Primitive Purity of Christian Worship.

In a word, you have here a compleat History of Idolatry, and a Preservative against the Malignant Contagion of it.

As Idolatry is the distinguishing Character of the Grand *Antichrist*, and *Apocalyptick Whore*, so the Followers of Christ are described to be a company of *Virgins* who have not Defiled themselves with Idols.

Such

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Such as are *Espoused as Chaste Virgins unto Christ*, must keep themselves from the Pollutions of Idols, and Religiously observe the Covenant of their Espousals to the Jealous God.

The Idolatry of the ancient Pagans, and that of the *Eastern Church* had its Original in an excessive Fondness for *Religious Pictures*. These execrable Helpsto Devotion have introduced the Abomination of Image-worship.

Let those little Souls that are capable of no Ideas, but such as are Earthly and Sensual, admire their *Puppet-Gods*, and *Imaginary Deities*; but such as have entertain'd sublime and becoming Thoughts of the Infinite Majesty of God, will direct their Adorations to him only, and not to such Objects as are much baser than the Persons of the Worshippers. These are the Workmanship of God, but the impotent Things to which they Address their Worship, are the despicable Work of sordid Men.



James Owen.

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Image-Worship.

CHAP. I.

Images unfit to excite Devotion. Not appointed to that End. Forbidden. Humane Nature prone to Idolatry. All Occasions of it to be avoided.

I. IT is very surprizing to find our *Books of Devotion*, interleav'd with *Pictures or Images* of *Jesus Christ*, and of the *Apostles* and other *Saints*. Our *Common-Prayer Books* since the *Restoration* in the Year 1660. have been printed with *Crucifixes* and other *Pictures*. They are continued in the late Editions of it. Several of our other *Books of Devotion* have a *Crucifix* in the *Frontispiece*.

B

These

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These goodly Pictures are design'd to promote Devotion, that by beholding the Representations which they make of the *Acts* and *Sufferings* of *Jesus Christ* and other *Holy Persons*, we may be suitably affected and excited to imitate their *Examples*. But a good End can't justify a bad Action. The End and the Means must be of a Piece. Devotion must be exercised by lawful Means. *Religious Worship* must be regulated by the *Laws of Religion*: As it is a *Divine* thing in its *Original*, *Nature* and *Tendency*, so the only *Measure* and *Motive* of it, is the *Divine Will*. The very Heathens acknowledged the Truth of this, *I always took it for granted, O ye Pontiffs, saith Cicero, that the Chief thing in the Practice of Religion, is to understand the Will of the Im-*

* *Quæ voluntas
Deorum immor-
talium esse vi-
deatur. Orat.
pro Domo sua.*

mortal Gods. • It is the Privilege of Christians only, to have a *Compleat System of the Divine Will*, and it is our Duty to attend to the *Sacred Oracles*, as the only *Measure of Religion* and *Religious Worship*.

If once we forsake the Holy Scriptures, as the Rule of Worship, we become vain in our own Imaginations, and lose our selves in the thick Darknes of carnal Wisdom; as the Idolatrous Romans, *not liking to retain God in their Knowledge, and professing themselves to be wise, became fools, and changed the glory of the incorruptible God, into an Image made like to corruptible Man.* †

† Rom I.
22, 23.

Philo observes, that the Jews abhor'd Idols to that Degree, 'That they cheerfully exposed themselves to a voluntary Death, as to a blessed Immortality, rather than suffer the *least thing* || to be alter'd in their Country-Rites: for as in a Building if one Stone be taken out, the other Parts that seem firm, being loosened, will by degrees sink

|| εἰς τὴν ἀρχαίαν
τοῦ εἴδους.



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* sink into the hollow Place; so the
 * whole-Structure of Religion, is en-
 * danger'd by Arbitrary Innovations. *

* De Leg.
 ad Cajum.

II. 'Tis certain, that Images or Pictures were no where appointed of God, to be helps to Devotion. We read of several Ordinances for advancing Religion in the Old and New Testament, but not one Word of the use of Images, to beget in us devout Reflections. Our Lord Jesus hath appointed Two Sacraments to be sensible Signs, or Representations of Spiritual Blessings, and these he will bless with his Presence, and will make 'em effectual Means of Communicating the Benefits of Redemption: But Images are no where recommended in the Gospel, nor is there any Promise to the use of 'em.

III. 'Tis as evident, that the *Second Commandment* forbids the making of Images for Religious Intentions; it forbids not only the grosser Acts of Adoration and Service to graven Images, but all the Appearances and Occasions of Idolatry. The *Romanists* being Condemned by this Command, have Impiously expung'd it; and that they may seem innocent herein, allow but Three Commands to the First Table, making the Second an Explication of the First, and Seven to the Second Table, to which end they split the Tenth into Two. In this Division, they pretend to follow *Austin*, who assigns Three Commands to the First Table, to illustrate the Mystery of the Trinity, and Seven to the Second Table. ⁴ Herein *Austin* differs not only from other Fathers, *Athanasius*, ⁵ *Origen*, ⁶ *Chrysostom*, ⁷ *Jerom*, ⁸ *Ambrose*, ⁹ but from himself, who in another Place follows the receiv'd Division. ¹⁰ Which was the Ancient Division received in the Jewish Church as appears,

⁴ Lib. 2. quæst. super Exod. cap. 71.

⁵ In Synop.

⁶ Super Exod.

⁷ In Matt.

Hom. 49.

⁸ In Eph. 6.

⁹ In eund. loc.

¹⁰ Quæst. vet. & N. Test. cap. 7.

B 2

from

Antiq.

III. 4.

from Philo, who affirms the *Second Command*, forbids the forming of Gods out of Creatures, by the decentful Arts of Painters and Statuaries. ¹¹ The same

Division is observ'd by *Josephus* ¹²

* ἐν ἁδὲν μιν ἦν.
Ro. I. 28.

VI. Since there is so great a Propensity in our Nature to Idolatry, we ought to keep at the greatest Distance from every thing that may incline us to it. For this Reason, God commanded all the Monuments of Pagan Idolatry to be destroyed, and the very Names

Names of their Idols to be abolished.

* Though the Jews had *variety of carnal Ordinances*, which were accommodated to their State of Minority; yet God allow'd them no *Pictures* or *Images* to promote their Devotion. *Moses* banished the Manners of these, as *Philo* speaks, from his Commonwealth. (13) *Ubi sup.*

VII. Such Things as were forbidden the *Jews* by the Universal Law of the *Ten Commandments*, which Christ came to Establish, and not to Destroy, are very improper Motives of Devotion. The *Pictures* and *Crucifixes* in our Books of Devotion, must needs attract the Eye, which affects the Heart, and conveys into it a secret Love to *Images*, or at least our Familiar Conversing with them, lessens the Aversion we ought to have for *Image-Worship*.

The Guilt and Contagion of Spiritual, as well as Corporeal Adultery is communicated by the Eye. He that wou'd not commit Adultery, must not look on a Woman to Lust after her; † Mat. 5. 28. † In like manner, such as would not be defiled with *Spiritual Whoredom* or Idolatry, must not suffer their Eyes to gaze on *Pictures* to excite their Devotion. The Beauties of a Picture, and of a comely Woman, are equally alluring to a corrupt Mind. He that wou'd be preserv'd from Pollutions of both Kinds, must make a Covenant with his Eyes, and decline the Occasions of Sin.

VIII. We ought to be the more upon our Guard against this Sin of Idolatry, because it is the greatest of all Abominations. The *Jealous God* will visit this Iniquity of the Fathers, unto the third and fourth Generation of them that hate him. This is like the Sin of *Whoredom* in a Wife, which dissolves the Bonds of Matrimony. Idolatry is the most notorious Violation of the Covenant, between God

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and a People, for which he gives them
* *Ezech. 16.* a Bill of Divorce. * For this Wicked-
ness God often delivered up the *Jews*
into the Hands of their Enemies, as appears in the
History of the Judges: For this Wickedness the Ten
Tribes were utterly forsaken of God, and sent to
perpetual Captivity. For this Wickedness, *Jeru-*
salem and the Temple were made Desolate, and the
Jewish Nation became an unparallel'd
† *Lament. of* Instance of Divine Displeasure. † We
Jerem. ought therefore to abhor Idolatry with
all its Motives and Incentives.

And the rather, because we know not how soon
our constant and firm Adherence, to the pure Wor-
ship of the Gospel, may be brought to the Test.
The subtle Emissaries of *Rome* watch all Occasions
of assaulting our Faith, and improve all Advantages
of insinuating into us, a good Opinion of their Ido-
latrious way of Worship: They will suggest that,
by the same Reason that we have Images in our
Devotion Books, we should have them also in our
Temples and *Closets*. Our Brethren abroad have un-
dergone the fiery Trial, we also ought to prepare,
and to fortifie our selves against the Idolatry of that
Church. May we never feel the effects of their
Tyrannic Power over our Consciences, in the Matter
of Religious Worship; if *Romish Pictures* come to
have any Influence on our *Devotions*, they will in
time *Captivate* our Mind and Command our *Ado-*
rations.

CHAP.

C H A P. II.

An Abstract of the Homily against Idolatry. Images forbidden in the Old and New Testament. Testimonies of Fathers against Images. Those of Christ unlawful. Objections answered.

BY what Artifice soever Pictures have crept into our Books of Devotion, they are fully Condemn'd by the *Homilies* of our Church, as unlawful in themselves, and of the most pernicious Consequence. The *Homilies* contain the Establish'd Doctrine of the Church of England, and for that Reason, are inserted into the 39 Articles of Religion, of which the XXXVth is in these Words; *The Second Book of Homilies, the several Titles whereof we have join'd under this Article, doth contain a Godly and wholesom Doctrine, and necessary for those Times, as doth the former Book of Homilies, which were set forth in the Time of Edward the Sixth; and therefore we judge 'em to be read in Churches by the Minister, diligently and distinctly, that they may be understood of the People.*

The Canon requires all Ministers, to allow the Book of Articles of Religion, agreed upon by the Arch-Bishops and Bishops of both Provinces, and the whole Clergy.——A. 1562. And to acknowledge all and every the Articles therein contain'd being in Number 39, to be agreeable to (14) Can. 36. the Word of God, (14)

I will give a short Abridgment of the Godly and wholesome Doctrine, contained in the *Homily against Peril of Idolatry*. This *Homily* is divided into Three Parts.

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I. The first proves the unlawfulness of having any Images in Churches, by the Authority of God's Holy Word, out of the Old and New Testament.

X It shews that Images and Idols, are one and the same thing in Scripture; that St. *Jerom* translates the Greek εἰδωλα, by *Simulachra*, Images: That *Tertullian* explains St. *John's*, *Beware of Idols*, of the Images themselves. The Scriptures of the Old Testament condemning (15) and abhorring as well all Idolatry, or worshipping of Images, as also the very Idols or Images themselves, especially in Temples, are so manifest and plentiful, that it were almost an infinite Work, to record all the Places concerning the same.

The Places alledged, are *Deut. 4. Num. 22.* on which the Homilist thus Paraphrases, 1. That God calls on *Israel*, to mark and take heed, and that upon the Peril of their Souls, to the Charge which he gives them. 2. He forbids the making of any Image, or the likeness of any thing in Heaven, in Earth, and in the Water. 3. He denounceth horrible Destruction to them and their Posterity, if they make or worship any Images or Similitude.

X Agreeable hereunto is *Deut. 27. Cursed be the Man that maketh a carved Image, or a cast, or a molten Image, which is abomination before the Lord, the Work of the Artificer's Hand, and setteth it up in a secret Corner, and all the People shall say, Amen.*

The Book of *Wisdom* praiseth the Tree whereof the Gibbet is made, as happy in Comparison to the Tree, that an Image or Idol is made of, *Chap. 13 and 14.*

The

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The Author citeth also, ' *Wisd.* 15. *Psal.* 115. and 135. *Isa.* 42 and 40. *Exod.* 20. *Leu.* 26. *Deut.* 5. *Baruch.* 6. On which Scriptures he hath very profitable Observations.

' *Num.* 23. *There was no Idol in Jacob, and there was no Image seen in Israel, and the Lord God was with the People.* On which he has this Note, ' That the true *Israelites*, that is, the People of God, have no Images among them, but that God was with them.

Concerning the New Testament, the Author observes,

1. ' That in sundry Places it mentions with rejoicing, that they which received the Faith of Christ, were turned from their dumb and dead Images, unto the true and living God, *Act.* 14. and 17. *Rom.* 11. *1 Cor.* 12. *Gal.* 4. *1 Thess.* 1.

2. ' And likewise the said Idols, Images, and Worshipping of 'em, are in the Scriptures of the New Testament by the Spirit of God much abhorred and detested, and earnestly forbidden, *Act.* 7. and 15. *Rom.* 1. *1 Cor.* 5. and 10. *Gal.* 5. *St. John* in his Epistle exhorteth us to beware of Images, *1 Jo.* 5.

' *St. Paul* teacheth in *2 Cor.* 6. that there can be no Consent between the Temple of God and Images; and that we shoud not have Images in the Temple, for fear and occasion of Worshipping them.

II. The Second Part of the Homily against Idolatry, contains the Testimonies of the ancient Doctors against Images.

The Author cites several Passages out of *Tertulian*, *Origen*, *Athanasius*, *Lactantius*, *Cyrillus* and *Epiphanius*, against Images.

Lactantius saith, ' There is no doubt, but that no Religion is in that Place wheresoever any Image is, *Lib.* 2. *Cap.* 16. *Epiphanius* writes to *John*, Patriarch

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‘ patriarch of *Jerusalem*; I entred, saith he, into a
 ‘ certain Church to pray, I found there a Linnen
 ‘ Cloth, hanging in the Church Door, Painted, and
 ‘ having in it the Image of Christ, as it were, or
 ‘ of some other Saint, (for I remember not well
 ‘ whose Image it was) therefore, when I did see
 ‘ the Image of a Man hanging in the Church of
 ‘ Christ, contrary to the Authority of the Scrip-
 ‘ tures, I did tear it, and gave Counsel to the
 ‘ Keepers of the Church, that they should wind a
 ‘ poor Man that was dead, in the said Cloth, and
 ‘ so bury him.

On this Story, the Author makes these Remarks,

1. ‘ That *Epiphanius*, Bishop of *Salamine* in Cy-
 ‘ prus, judged it contrary to the Christian Religion
 ‘ and the Authority of the Scriptures, to have any
 ‘ Images in Christ’s Church. 2. He rejected not
 ‘ only carved, graven, and molten Images, but al-
 ‘ so painted Images, out of Christ’s Church. 3. That
 ‘ he regarded not whether it were the Image of
 ‘ Christ, or of any other Saint, but being an Image,
 ‘ wou’d not suffer it in the Church. 4. That he did
 ‘ not only remove it out of the Church, but with
 ‘ a vehement Zeal, tore it in sunder, judging it
 ‘ meet for nothing but to rot in the Earth. This
 ‘ Act of *Epiphanius* was not condemned by the
 ‘ Godly Bishops of that Age, which is an evident
 ‘ Proof, that about 400 Years after our Saviour
 ‘ Christ, there were no Images publicly used and
 ‘ received in the Church of Christ.

‘ *Eusebius* and *Ferom* do both expressly say, that
 ‘ the Errors of Images have come in, and passed to
 ‘ the Christians from the *Gentiles*, by an Heathenish
 ‘ Use and Custom.

‘ About the Year 460. *Pontius Paulinus*, Bishop of
 ‘ *Nola*, caused the Walls of the Temple to be
 ‘ painted with Stories taken out of the Old Testa-
 ‘ ment

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ment, that the People beholding those Pictures, might the better abstain from too much Surfeiting and Riot, while they celebrated the Birth-Day of St. Felix in the Temple, where they used to Banquet sumptuously. About the same time *Aurelius Prudentius*, a Christian Poet, declares how he did see Painted in a Church, the History of the Passion of St. *Cassian*: These were the first Paintings in Churches, that were notable in Antiquity; and so by this Example came in Painting, and afterwards Images of Timber and Stone, into the Churches of Christians: But from Learning by painted Stories, it came by little and little to Idolatry. Which when Godly Men, to wit Emperors and Bishops perceived, they commanded that such Pictures, Images, or Idols, should be used no more.

Valens and *Theodosius* the Second, Emperors, forbade that any Image shou'd be made or painted privately; for certain it is, that there was none in Temples in their Time, which was about 400 Years after Christ's Ascension. [See the Edict at large in the Homily.]

When Learning and Religion went to wrack, and decayed incredibly thro' the Irruptions of the Goths, Vandals, and Huns, into all Parts of the West Countries of Europe, by Ignorance of God's Word, and Negligence of Bishops, and especially barbarous Princes, not rightly instructed in true Religion, bearing Rule, Images came into the Church of Christ in the said West Parts.

Serenus, Bishop of *Marseils*, about the Year 600. seeing the People by Occasion of Images, fall to most abominable Idolatry, broke in Pieces all the Images of Christ and Saints which were in that City. He was complain'd of to *Gregory* the First Bishop of Rome, who was the first Learned Bishop that did allow

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X. allow the open having of Images in Churches :
 But as all things that be amiss, have from a tolerable beginning grown worse and worse, so did this Matter of Images. First, Men used privately, Stories painted in Tables, Cloths, and Walls. Afterwards gross and embossed Images privately in their own Houses. Then afterwards they began to creep into Churches, Learned and Godly Men, ever speaking against them. Then by use it was openly maintained that they might be in Churches, but yet forbidden that they shou'd be worshipped ; of which Opinion was *Gregory*, as appears by his Epistle to *Serenus*.

Gregory's Authority was so great in all the West, that by his encouragement, Men set up Images in all Places ; If *Serenus's* Judgment, who was for destroying them, had taken Place, Idolatry had been overthrown ; for to that which is not, no Man committeth Idolatry.

What Mischief hath followed afterward to all Christendom, Experience hath proved. 1. By the Schism between the *Eastern* and *Western* Church about the said Images. 2. By the Division of the Empire into two Parts, by the same Occasion of Images, to the great weakening of all Christendom. Whereby (3dly,) hath followed the utter Overthrow of the Christian Religion and Noble Empire in *Greece*, and the Increase of *Mahomet's* false Religion, and the cruel Dominion of the *Saracens* and *Turks* : And all this we owe to our Idols and Images, and our Idolatry in Worshipping them.

Philippicus, and *Arthemius*, or *Anastasius*, Emperors of *Constantinople*, commanded Images and Pictures to be pulled down, and rased out in every Place of their Dominion. *Theodosius III.* commanded the defaced Images to be painted and set up again.

Leo

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Leo III. a very Wise, Godly, Merciful and Valiant Prince, commanded Images to be taken down and defaced. Gregory III. Bishop of Rome, assembled a Council of *Italian* Bishops against him, and there made Decrees for Images, and stirred up the *Italians* against the Emperor, and moved them to Rebellion; which Example other Bishops of Rome have continually follow'd, and gone through withal most stoutly.

The Author gives a large Account of the Contests about Images, how they were opposed by several Emperors of the East, by the Council of *Elberis* in Spain, and the 12th Council of *Toledo*, and by the Council of *Franckford*, assembled by *Charles* the Great, which it should seem, the Popes and and Papists have most shamefully corrupted, as their manner is to corrupt Councils and Doctors.

III. The Third Part confutes the Principal Arguments, which are used for the maintenance of Images.

1. It is alledged, that the Testimonies cited by us against Images, appertain to the *Idols of the Gentiles* or Pagans, and not to the *Images of God*, of *Christ* and his *Saints*.

To this is answer'd, That all Images, as well ours, as the *Idols of the Gentiles* be forbidden, *Deut. 4. Isa. 40. Aët. 17. Hab. 2. Rom. 1.*

As to the *Image of Christ*, it appears that no Image can be made of Christ but a *lying Image*; (1.) For Christ is God and Man. Seeing therefore that for the Godhead, which is the most excellent Part, no Images can be made, its falsely call'd the *Image of Christ*; wherefore *Images of Christ* be not only *Defects*, but also *Lies*. Which Reason serveth also for the *Images of Saints*, whose Souls, the most excellent Parts of 'em can by no Images be express'd; wherefore they be no Images of *Saints*, whose Souls reign in Joy with God, but of
the

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the Bodies of *Saints*, which as yet lie putrified in the Graves.

(2.) Furthermore, no true Image can be made of Christ's Body, for it is unknown now of what Form and Countenance he was; and there be in Greece and at Rome, and in other Places, divers Images of Christ, and none of them like to other; and yet every of them affirmeth, that theirs is the true and lively Image of Christ, which cannot possibly be. Wherefore, as soon as an Image of Christ is made, by and by is made a Lye of him, which by God's Word is forbidden; which is also true of the Images of any *Saints* of Antiquity, for that it is unknown of what Form and Countenance they were: Wherefore since Religion ought to be grounded upon Truth, Images, which cannot be without Lies, ought not to be made or put to any Use of Religion.

2. Hereby is also confuted that their Allegation, that Images be *Laymen's Books*; for its evident by what hath been rehearsed, that they teach no Things of God, of our Saviour Christ, and of his *Saints*, but Lies and Errors; wherefore, either they be no Books, or if they be, they be false and lying Books, the Teachers of all Error.

(3.) And if it should be granted that an Image of Christ could truly be made, yet it is unlawful it should be made, yea, or that the Image of any Saint should be made, especially to be set up in Temples, to the great and unavoidable Danger of Idolatry.

(4.) *Irenaeus* reprov'd the *Gnosticks*, for that they carried about the Image of Christ, made truly after his own Proportion in *Pilate's* time (as they said) and therefore more to be esteem'd, than those lying Images of him which we now have.

(5.) But

(5.) ' But to go to God's Word. Be not, I pray you, the Words of the Scripture plain? *Beware least thou being deceived, make to thy self, (to say, to any use of Religion) any graven Image, or any similitude of any thing, &c. Lev. 26. And cursed be the Man that maketh a graven or molten Image, an abomination before the Lord, &c. Be not our Images such? Be not our Images of Christ and his Saints, similitudes of Men and Women? Deut. 5. and 27. Exod 20.*

' That the Law of God is to be understood against all our Images, as well of Christ as his Saints, in Temples and Churches, is the Judgment of the Primitive Church, and of the old Doctors, such as *Epiphanius, Austin, Origen, and Irenaeus.*

2. *Obj.* ' God forbids not all Images to be made, but that they should be made to be worshipped.

Ans. ' We would not admit and grant them that Images used for no Religion, or not worshipped, nor in Danger to be worshipped of any, may be suffer'd: But Images placed publickly in Temples, cannot possibly be without Danger of Worshipping and Idolatry. The *Jews* to whom this Law (of the Second Commandment) was first given, had no Images publickly in their Temple, and would by no Means consent to *Herod, Pilate or Petronius*, that Images should be placed only in the Temple at *Jerusalem*, (altho' no worshipping of Images was required at their Hands) but rather offer'd themselves to Death than assent to it, nor would they suffer any Image-maker among them.

Obj. 3. ' If they object the *Brasen Serpent*, or the Image of the *Cherubims* in the Temple.

' The Answer is easie, We must in Religion obey God's general Law, which binds all Men, and not follow Examples of particular Dispensation, which be no Warrants for us. Neither can those Images
of

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‘ of *Cherubims* set in *secret*, where no Man might
‘ come nor behold, be any Example for setting up
‘ Images in Churches.

Obj. 4. ‘ Where they say that Images, so they be
‘ not worshipp’d as things indifferent, may be tole-
‘ rable in Temples and Churches: We infer and say,
‘ that all our Images of God, of Christ and his
‘ Saints publickly set up in Temples, Places pecu-
‘ liarily appointed to the true worshipping of God,
‘ be not Things Indifferent nor Tolerable; but against
‘ God’s Law and Commandment.

1. ‘ For that all Images so set up publickly, have
‘ been worshipped of the Unlearned and Learned also.
‘ 2. They are worshipped in sundry Places now in our
‘ Time also. 3. It is impossible that Images of God,
‘ Christ, or his Saints, can be suffer’d (especially in
‘ Temples) any While or Space without Worshipping
‘ of them: And Idolatry can’t be avoided, except
‘ Images be destroy’d.

Obj. 5. ‘ They say they do not Worship the Images,
‘ as the *Gentiles* did their Idols, but God and the
‘ Saints, whom the Images do represent.

‘ *St. Austin, Lactantius* and *Clemens*, do prove
‘ evidently, that by this their Answer, they be all
‘ one with the *Gentile* Idolaters. *The Gentiles*,
‘ saith *St. Austin*, do say, we worship not the Images,
‘ but by the Corporeal Image, we do behold the Signs of
‘ the things which we ought to Worship. *Aust. Pl.* 135.
‘ *Lactantius* saith, the *Gentiles* say, we fear not the
‘ Images, but them after whose likeness the Images be
‘ made, and to whose Names they be consecrated.
‘ *Lib.* 1. *Instit.*

‘ *Clemens* saith, That the Serpent, the Devil ut-
‘ tereth these Words by the Mouth of certain Men,
‘ We to the Honour of the invisible God, worship vi-
‘ sible Images, which surely is most false.

‘ See

See how in using the same Excuses which the Gentile Idolaters pretended, they shew themselves to join with them in Idolatry.

James Naclantius, Bishop of Clugium (in Rom. cap. 1.) saith, that it is not only to be confessed, that the Faithful in the Church do Worship before an Image, (as some peradventure do warily speak) but also do Worship the I-

mage * it self, without any scruple * *Sed & adorare imaginem.* or doubt at all: Yea, they worship the Image with the same kind of Worship, wherewith they worship the Prototype, or Original.

The Homilist having answer'd some other Objections, adviseth us of these Latter Days to learn this Lesson of the Experience of Antiquity, that *Idolatry cannot possibly be separated from Images any long time*: But as an unseparable Accident, or as a Shadow follows the Body when the Sun shineth, so Idolary followeth and cleaveth to the publick having of Images in Temples and Churches. And finally, as Idolatry is to be abhor'd and avoided, so are Images (which cannot be long without Idolatry) to be put away and destroy'd.

Besides which Experiments and Proof of Times before, the very Nature and Origin of Images themselves, draws to Idolatry most violently; and Mens Nature and Inclination also is bent to Idolatry so vehemently, that it is not possible to sever or part Images, nor to keep Men from Idolatry, if Images be suffer'd publickly. The first Invention of them is naught, and no good can come of that which had an evil beginning. As the Invention of them was the beginning of Spiritual Fornication; (*Sap. 14.*) so will they naturally (as it were of necessity) turn to their Origin from whence they came, and draw us with them most violently

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violently to Idolatry, abominable to God and all good Men.

As for a Man given to Lust, to sit down by a Strumpet, is to tempt God : So is it likewise to erect an Idol in this proneness of Man's Nature to Idolatry, which is Spiritual Fornication. *Lev. 17. and 20. Num. 25. Deut. 31.*

Be not Men and Women as prone to Spiritual Fornication, or Idolatry, as to Carnal Fornication. If this be denied, let all Nations upon the Earth, which have been Idolaters, prove it true. Let the Jews and the People of God, who against Warnings, Threatnings and Judgments fell into it, prove it to be true. For Wise Men, ye have the Egyptians and the Indian Gymnosophists, the Wisest Men of the World, you have Solomon, the Wisest of all other. For Learned Men, the Greeks, namely the Athenians, *Act. 17.* For Princes and Governors, you have the Romans, and the Kings of Israel and Juda, saving David, Ezekias, and Josias, and one or two more. All these and infinite others, Wise, Learned, Princes and Governors, being all Idolaters, have you for Example and a Proof of Men's Inclination to Idolatry.

Thus far our Excellent *Homily against Peril of Idolatry*, which I have abridged for the Benefit of such as have not the *Homilies* at large.

From which I observe these things.

1. That according to the Articles, Doctrine and Judgment of the Church of England, no Images or Pictures of Christ or the Saints, ought to be made at all for any Religious Use : That they are against God's Law and Commandment, and against the Practice of the Primitive Church and most Ancient Doctors.

2. Let

2. That it is impossible that Images or Pictures of Christ or his Saints, can long continue without being Worshipped : That Idolatry cannot be avoided, except Images be destroy'd. This is fully proved from the Experience of former Ages, and the strong Inclinations of Man to Idolatry.

3. Let me add, that the inserting of *Images* or *Pictures*, into our *Common-Prayers* and other *Books of Devotion*, is as bad, if not worse than the setting of them up in *Public Temples* and *Churches*. When they are set up in Churches, one or two Images serve to excite the Devotions of the whole Congregation, but in this Case, every one that useth a *Common-Prayer Book*, has a particular Image before him. Besides, the Eye of the People can't be constantly fixed on those Images that are set up in Churches, but these in the Book are always in sight, and the Worshippers cannot read the Book in performing their Devotions, without glancing or gazing on the Picture.

C H A P. III.

Of the Idolatry of the Pagans. The Original of it. The Wiser Heathens against Images. Others worshipped one God by them. Images Occasions of Idolatry. God's Wrath on Pagan Idolaters.

THE Religious Use of Images is a Branch of Paganism, for the Structure and Adoration of them is of *Pagan Invention*. This Impiety of the *Gentiles* is justly censur'd by the Apostle, who affirms the *Wrath of God to be revealed from Heaven, against all Ungedliness and Unrighteousness of Men,*
C 2 who

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who hold the Truth in Unrighteousness: Because that which may be known of God, is manifest in them, for God hath shew'd it unto them. For the Invisible things of him from the Creation of the World, are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead; so that they are without Excuse. Because when they knew God, they glorified him not as God, neither
 † Rom. I. 18. were thankful. But changed the Glory
 19—23. of the Incorruptible God, into an Image made like to corruptible Man. †

I. Pliny speaks uncertainly of the Original of Images. The Effigies of Men, saith he, was not drawn but for some illustrious Acts, which deserv'd to be had in perpetual Remembrance. And a little after, I know not whether the Athenians were not the first who erected Statues, in Honour of Harmodius and Aristogito, the Tyrannicides. This was done in the same Year in which the Kings were expelled from Rome. Afterwards this Practice obtain'd
 * Nat. Hist. in all Country's, by a general Consent of
 XXXIV. 4. Ambitious Minds. *

They had Images of their Gods at Rome, before they erected any for Men. Pliny mentions an ancient Image of Ceres at Rome, done in Brass by the Father of Sp. Cassius. And from the Images of their Gods, they came by Degrees to Statues for Men †

Tertullian is of Opinion, that Images and Idolatry had their Original before Noah's Flood. This he gathers from the Testimony of Enoch, who, saith he, prejudged both the Worshippers and Ma-
 † Transiit & ab Diis ad hominum Statuas. Ibid. kers of Idols or Images, in his Commination against them. ||

Tho' the Assumption of Enoch from which this Testimony is taken, be Apocryphal, 'tis highly probable that the Old World was guilty of Idolatry. Moses observes

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(7)

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observes, that in the Days of Enoch, Men prophaned calling on the Name of Lord, * fo Kimbi reads it, on which the Hebrews thus Paraphrase, Then they began to call Idols by the Name of the Lord. † With which agrees the Jerusalem Targum, —אין הוה That was the Age in the Days of which they began to err, and made themselves Idols, || and called their Idols by the Name of the Word of the Lord.

The Idolatry of the Old World seems to be censured by Moses, in Gen. 6. 11. The Earth also was Corrupt before God. God himself expresses the Idolatry of the Golden Calf by this form of Speech, when he tells Moses in the Mount, that the People had corrupted themselves, Exod. 32. 7. The same Word is applied unto Idols in Deut. 32. 5. Judg. 2. 19.

The extrem Impiety of the Old World is described by Moses, in Gen. 6. 5. Every Imagination of the Thoughts of his Heart, was only Evil continually. This Evil Imagination or Figment of Man's Mind, the Apostle applies to Idolatry, Rom. 1. 21. They became vain in their Imaginations, and their foolish Heart was darken'd.

The Alcoran introduces the Ante-diluvian World conspiring against Noah, and adhering to their false Gods, Wadda, Suwha, Jagout, and Nafesa. (5) The Fabulous Impostor seems to refer to some Jewish Tradition.

After the Flood Cham revived the Ante-diluvian Idolatry, as the learned Bochart hath prov'd in his Phaleg. 1. 1.

Herodotus attributes the Original of the Pagan Religion to the Egyptians. (6) Egypt was anciently called Chemia from Cham. (7) The Africans worshipped him un-

* Gen. 4. 26.

אין הוה

† Vid P. Pag.

in loc.

אין הוה

Idola,

errores,

Shindi.

Bojin 3

of Idols

See A. Clarke

on Gen 4. 26.

(5) Azoar.

LXXI.

(6) Hist. lib. 2.

(7) Plat. in

Ind.

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der the Name of *Jupiter Ammon*. See *Horn. Hist. Eccles.* Period. 1. Art. 11.

Idolatry had overspread the Nations in *Abraham's* Time. His Father *Terah*, who was also the Father of *Nabor* served other Gods, as God himself affirms. †

It was the Idolatry of the *Caldeans*, that separated *Abraham* from his Father's House, in Obedience to the Divine Call. *Achior* the *Ammonite* reports concerning the *Jews*, 'That they were descended of the *Chaldeans*, and sojourned in *Mesopotamia*, because they would not follow the Gods of their Fathers, which were in the Land of *Chaldea*.*

Moses records concerning *Rachel*, that she stole the Gods of her Father *Laban*, who was the Grandson of *Nabor*. These Gods were the *Teraphim*, or Images which she hid from her Father. || *Gen.* 31. Doubtless *Laban* derived this Practice of Image-Devotion, from his Ancestors *Nabor* and *Terah*. That he was an Idolater, appears further, from his swearing by the God of *Nabor*, and the God of their Father (*Terah*) but *Jacob* swears by the Fear of his Father *Isaac*. *

Either these Images, or some others, continued several Years after in *Jacob's* Family, and were secretly used by some of his Domesticks, until the Patriarch by special Revelation Reformed his House, and buried the Earth-born Gods under the Oak which was by *Shechem*. †

Cyril affirms, that Idolatry had its first Rise in *Babylon*, where Divine Honours were exhibited to *Arbelus*, who was succeeded by *Ninus*. (8) This *Arbelus* seems to be the same with *Jupiter Belus*, the Father of *Ninus*.

The

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The Father of *Belus* was *Nimrod*, who as *Abarbanel* affirms, taught the Worship of the Host of Heaven, made the *Sun* the greatest God above, and himself below. (9) With whom agrees the

Ancient Chronological Manuscript, transported from *Barocius's* Library to *Oxford*, in which it is said, that *Nimrod* built the City of *Babylon*, and first taught Hunting and Magic: And after his Death was Deified. (10)

(9) In Greg. Assy. Monar.

(10) οἱ γὰρ τὸν Νεβουδ λέγουσι ἀποθεῖναι. Greg. Ibid. p. 223.

Epiphanius makes Idolatry to commence in the Days of *Seruch*, which signifies Provocation. In his Time Idolatry and Paganism had their Beginning, as the Tradition goes. But as yet they had no polished Images, or carved Stones or Wood, or Statues made of Silver or Gold. They

had only Pictures † or Images done in Colours, which gave Occasion to the

† διὰ χρωμάτων τῶν εἰκόνων.

Mind of Man to find out Wickedness. Unto *Seruch* was born *Nachor*, and *Nachor* begot *Tharra*.

At which time Images were first made of Clay by the Potter's Art, by the Instigation and Practice of

this *Tharra*. After this *Tharra* had by his Potter's Art begun to provoke God, by forming a cer-

tain Rival opposite to him, God punish'd him in the Death of his Son, who was the first that died

before his Father; which the Holy Scripture takes Notice of, saying, And Haran died

(11) Epiph. Panar. lib. 1. cap. 6.

before his Father Terah, Gen. 11. 28. Thus *Epiphanius*. (11)

Though the Original of Images be obscure, its evident by these Testimonies, that Idolatry and the use of Images, commenced together, and are very Ancient.

II. The Pagans believed their Gods to be Celestial, Invisible and Incorporeal, but they devised Images to be Helps to their Devotions, by representing the

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Spiritual Object of their Worship to their outward Senses. Since Man is an *earthly sensible Creature*, the Wisdom of the Flesh judg'd it proper, that he should use *Earthly and sensible Representations* of the Deity, by Means of which, his dull Mind might be elevated towards Heaven, and join'd to the Powers above.

This Account is given of their Worship by *Maximus Tyrius*.

' The Nature of the Gods, *saieth he*, does not of it self need *Statues or Images*; but since Man's Condition is so frail, and as remote from the Divine Nature as Earth is from Heaven, they invent- ed such *Signs* as these, to which they gave the Names and Titles of the Gods.

' If any therefore be of so strong a Memory as to be able with an elevated Mind to reach Heaven, and approach the presence of God directly, perhaps these shall not stand in need of Images. But such as these are very rare to be found among Men. As School-masters in teaching Children the *Alphabet*, do use certain *Notes or Figures*, by means of which they fix the Letters in their Memories: In like manner our Law-givers seem to have invented *Images* for the use of Mankind, as to a Company of Children. They have appointed Images to be as it were certain *Signs or Symbols* of the Divine Majesty, by which they might lead Men as it were by the Hand to the Remembrance of him. (12)

A few Pages after he adds,

' That the *Greeks* used to represent and worship their Gods in a *Human Shape*. Amongst the *Barbarians*, there is none that doth not acknowledge the Gods, but they inscribe unto 'em very *different Signs*. The *Persians* express their God by *Fire*, to whom they perform Adoration, and bring him Food

Food, crying unto him, *Eat O my Lord*
 Fire, if you have committed the *Temples* of the *Ionians*, and *Statues* of the *Greeks*, to be consumed by your *Fiery God*. The *Egyptians* Worship an *Ox*, a *Bird*, and a *He-Goat*, not to mention the *Monsters* of *Nile*. Their *God* in *Egypt* dies and is lamented, the *Temple* and the *Sepulcher* of the same *God* is to be seen. The *Greeks* also perform *Adorations* to good *Men*. The *Western Lybians* account *Atlas* to be *Sacred*. The *Celts* worship *Jupiter*, whose *Image* among 'em is a *Tall-Oak*. The *Phrygians* who inhabit *Celene*, worship the two *Rivers* *Marsyas* and the *Meander*. (13) (13) Ibid.
 In another *Place*, 'All do acknow- P. 397---400.
 ledge that the *Gods* do help *Men*, for this *Reason*, they devise several *Ways* of doing them *Honour*. *Mariners* erected a *Post* on a high *Rock* to the *Sea Gods*. *Shepherds* dedicated to *Pan* a *Fir-Tree*, or a deep *Cave*. *Husbandmen* set up a great *Log of Wood* in their *Garden*, an *Image* truly *Rustic*. *Fountains* and hollow *Groves* were sacred to *Diana*. The *Tops* of *Mountains* are *Jupiters*, as *Olympus* and *Ida*, and other high *Mountains*. *Rivers* have also *Honours* done them, but for different *Reasons*: *Men* worship them either for *Profit*, as the *Egyptians* do the *Nile*, or for their *Beauty*, as the *Thessalians* do the *Peneus*, or for their *Bigness*, as the *Scythians* do the *Danube*, or from the *Obligation* of a *Law*, as the *Spartans* did the *Eurotas*, or from (14) Ibid.
 a *Sacred Appointment*, as the *Athenians* did the *Ilissus*. (14) P. 392.

III. Several among the *Heathen*, disapproved the *Use of Images* in *Religion*.

Justin

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Justin Martyr brings in *Orpheus* recanting his *Polytheism*, after he had seen the *Writings of Moses* in *Egypt*, and advising his Son *Museus*, To avoid the former *Destructive Errors* he had taught him, and to behold the *Divine Word*, to adhere unto him, and to be wholly govern'd by him, who is *One Self-Existent Being*, and the *Author of all Things*. (15).

(15) Εἰς δὲ λόγον θεῖον βλήψας, τὴν προσέειπεν.
Ἰδὼν κελὶνς ἑαυτὸν αὐτός,

Ad Græc. λογ. παραν.

Homer, who industriously promoted *Polytheism*, chose to follow *Orpheus* his *Erroneous Poem* of many Gods, rather than his *Divine Poem* of *One God*, and the *Spiritual Worship* we owe him.

So intent was the fabulous Poet upon his *Notion* of many Gods, that he resolves to imitate *Orpheus* in the *Beginning* of his *Poem*, and rather than not mention his *Pagan Goddesses*, to fall from the just *Measure* of his first *Verse*, as *Justin* censures him.

Orpheus began his first Poem, thus ;

Μῆνιν αἰεὶ δὲ διὰ Δημήτερος ἄγλαοκέρτα.

O Goddess, sing the Anger of Fair Fruit-bearing Ceres.

Homer in Imitation of him, saith,

Μῆνιν αἰεὶ δὲ διὰ Πηληϊάδεω Ἀχιλῆος,

O Goddess, sing the Anger of Achilles the Son of Peleus.

Homer cou'd not but be acquainted with *Orpheus's* *Recantation Poem*, but he overlooks that and follows his *Corrupt one*, which is a *Confirmation* of the *Apostle's* *Censure* of the *Idolatrous Gentiles*, that they

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they held the Truth in Unrighteousness. †

† Rom. i. 18.

Justin also introduces the ancient Sibyl, mentioned by Plato and Aristophanes, asserting One God, and condemning Image-Worship.

Ἡμεῖς δ' ἀθανάτους τεύχευς πεπλασμένοι ἡμῖν,
Ἐργα δὲ χειροποίητα μεγαλύνειν ἀφρονεῖ μῦθος.
Εἰδὼλα ζώοντα τε καταφθιμένον τ' ἀνθρώπων

We have wander'd from the Paths of the Immortal,

And like Fools we Honour and Adorn the Works of Men's Hands,

The Carved Images of dead Men. (16) in Just. M. ubi supra.

(16) Sophoc.

ubi supra.

This Learned Father produces a Testimony from the very Stage for the Unity of the Godhead, and against the Vanity of Images. Thus he,

There is truly One, one Only God,
Who made Heaven and the wide Earth,
The Waves of the Sea, and the powerful Winds.
But most of us erring in our Hearts
Have consecrated, for our Solace against Troubles,
The Images of the Gods † made of
Wood and Stone,
And also their Forms express'd in
Gold and Ivory. (17)

† Θιόν ἀγάλ-
ματ' ἐκ λίθων.

(17) Ibid.

Thus far Justin Martyr.

It appears from Herodotus, that the Persians were not only Enemies to Images, but to Altars and Temples. Hence Xerxes burnt the Temples of Greece, because he thought it Impious to shut up the Gods within Stone Walls, to whom all things ought to be open and free, whose only Temple and House is this World

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World. (18) The Ancient *Magi*, as *Diogenes Laertius* affirms, censur'd the making of Symbols and Images of the Gods, and rejected the Error of those who ascribed a Distinction of Sexes unto their Gods. (19)

(18) Cic. de Leg. Lib. 2.

(19) De Vit. Phil. 1. 3.

Tacitus observes of the Ancient *Germans*, that they were of Opinion, that the Gods ought not to be included within Walls, nor to be represented by any *Humane Shape*. (20)

(20) De morib. Germ.

Pythagoras forbade the wearing of Rings that had the Image of the Gods engraven in them. (21)

(21) Clem.

Alex. Strom. 5.

Antisthenes said, that God was like unto none, and that we cannot know him by any Representation or Image.

Xenophon also observes, that he who gives Motion unto all things and causeth them to rest, is indeed manifestly known to be Great and Powerful, but of what Form he is doth not appear. The Sun whom we see illustrating all things, will not suffer himself to be seen, and if any should impudently fix his Eyes upon him, he will be struck blind.

Xenophanes censures the Folly of those that make Images of the Gods, and give them Bodies and Habits like unto those of Men. If Nature had given Hands unto Oxen and Lions, by which they might paint and perform the Arts of Men: If these were to paint the Images of the Gods, they would give them such Forms and Bodies as they themselves have.

Cleanthes the Stoic, affirms also, That no Imitation can be made of God. All these Testimonies of the sober Heathens against Images, are collected by *Clemens* of *Alexandria*. (22)

(22) Strom. 5.

The same was the Opinion of *Plato* and *Zeno*, as may be seen at large in *Clemens*.

(23) De Leg. 2.

Plato is cited with approbation by *Cicero*.

Artaxerxes

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Artaxerxes the Son of *Darius Ochus*, was the first who erected the Image of *Venus* at *Babylon*, *Susa*, *Damascus*, and *Sardis*. The *Medes* and *Persians* had no Images of their Gods (24) *Orat. ad Gent.* before his Time, as *Berosus* in *Clemens* affirms. (24)

The *Athenians* made an Altar to *Mercy* in the middle of their City without any Image. *Statius* in his 12th Book of *Thebais* thus relates it.

Nulla autem effigies, nulla commissa Metallo
Forma Dei, mentes habitare & pectora gauder.

God's Form by Pictures cannot be express,

He loves to dwell within the Heart
and Breast.

Thus the Learned *Usher* renders it. (25) *P. 883.*

Lucian observes, That the *Egyptians* first understood the sacred Names, and taught the sacred Speeches. Not long after the *Affyrians* received the Doctrine of the Gods of the *Egyptians* and built the sacred Temples, in which they set up Images and Statues. But (26) *Antiqu. Theol. & Mythol. De Syr. Dea.* anciently the *Egyptians* had Temples without Images. (26)

The *Seres*, who seem to be the same with the *Chinese*, are celebrated for the Mildness and Justice of their Government, (27) *De Preparat. 6.* by *Solinus* and † others. *Eusebius* saith, they made a Law that none shou'd Worship Images. (27)

Tho' *Lycurgus* instituted many Ceremonies among the *Lacedemonians*, he made no Image of the Gods, but always forbid the attributing the Forms of Men or Beasts unto the Gods.

Numa

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‘ *Numa* forbade his *Romans* to imagine God to be
 ‘ like a *Man* or a *Beast*. Nor was there among
 ‘ them any painted or devised *Image* of God, but for
 ‘ the first *One Hundred and Seventy Years*, they built
 ‘ *Temples* and *Chapels*, but made no *Corporeal*
 ‘ *Image*; as judging it *Impious*, to compare the
 ‘ *Nobler Things* with those that are less
 (28) *Plut. in* ‘ *Noble*, and that God can be per-
Num. Pompil. ‘ ceived only by the *Understanding*. (28)

Clemens of Alexandria saith, that King *Numa* was
 a *Pythagorean*, and being assisted by the *Law of Moses*,
 he prohibited the *Romans* from making
 (29) *Strom.* any *Image of God*, or to liken him to a
lib. 1. *Man* or a *Brute*. (29)

Augustin cites with Approbation this Act of *Numa*,
 and adds *Varro's* censure of *Images*. ‘ The *Ro-*
 ‘ *mans* saith *Varro*, *Worshipp'd* the Gods *170 Years*
 ‘ without any *Image*; which if it had continued to
 ‘ this Day, the Gods had been more chaste *Worshipp'd*.
 ‘ He confirms his Opinion, by the Practice of the
 ‘ *Jewish Nation*, and thus concludes, they who first
 ‘ imposed *Images of the Gods upon the People*, they
 ‘ took away *Fear* and added an *Error*. Thus saith *Var-*
 ‘ *ro*, who prudently judg'd, as *Austin*
 (30) *De Civ.* ‘ *Comments upon him*, that the Gods
Dei 4. 31. ‘ may be easily despised in the foolishness
 ‘ of *Images*. (30)

This is sufficient to shew, that *Image-Worship* did
 not all of a sudden universally prevail, and that it
 was condemn'd by the *Wise*st and *Best* among the
 very *Heathen*. These will rise up in Judgment in
 the Great Day against the *Romish Worshippers* of
Images.

IV. As *Images* were condemned by several *Hea-*
thens, so the Great Promoter of them was the *Devil*,
 and the Pagan Priests, who were his *Votaries*. *I-*
mage-Worship, is truly called the *Worship of Devils*
 by

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by the Holy Ghost, 1 Cor. 10. 20. I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God, Ps. 106. 37. They sacrificed their Sons and their Daughters unto Devils.

The Calves which Jeroboam made are call'd Devils, 2 Chro. 11. 15. He made him Priests for the High Places, and for the Devils, and for the Calves which he had made.

Rev. 9. 20. They repented not of the Works of their Hands, that they should not Worship Devils, and Idols of Gold and Silver, &c.

Such as Worship Images, are said to Worship Devils, for two Reasons,

1. Because of the Relation between the Image and the Devil.

The Heathens believ'd a Relation between the Image and the God whom it represented, and that after Consecration of the Image, some Deity resided in it. This is affirm'd by Olympius, the Alexandrian Philosopher, who says, That some Divine Powers had dwelt in the Images, which took their flight to Heaven, since the Christians had destroy'd them. (31)

(31) Sozom.
Hist. Eccl. 7.
15. οὐρανὸν
ἐκείναι ἐποίησαν
οὐκ αὐτοῖς.

It exceeds the Admiration of all Wonders, saith Mercurius Trismegistus, that Man should find out the Divine Nature, and be able to produce it, because our Fore-fathers much err'd, being incredulous concerning the Nature of the Gods; and not attending to Religious and Divine Worship, they found an Art of making Gods (i. e. Images) which being found, they added thereto such Virtues as are agreeable to the Constitution of the World, and these they mingled together: And because they could not make Souls (for their Images) they called the Souls of Demons or Angels, and put them into the Sacred Images, and Divine Mysteries,

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† Mercur. Trismeg. Asclep. cap 13. ries, by which alone the Images had Power of doing good or hurt. †

In like manner speaks *Porphyrie* in *Eusebius*. 'The Gods delight in Images, are circumscribed by them, and are contain'd in the Consecrated Images as in Holy Ground; which being taken away, that is immediately dissolved which contain'd the God.

* De Idol. cap. 7. vid. Cypr. de Idol. vanit. Hence that of *Tertullian*. The Makers of Idols give Bodies unto the Demons. *

The *Zabii*, according to *Ben. Maimon* erected Images to the Stars, which they fancied to be so many Gods; and they conceiv'd, that the Stars influenced the Images dedicated to them, whereby they became Intelligent, and communicated the Gift of Prophecy unto Men. And when a Tree was dedicated to some Star, and Worshipped by certain Rites, they thought that the Spiritual Virtues of the Star were infused into the Tree, and from the Tree were communicated to the worshipping Priests, who are the Propbers of the Groves mention'd in the Scriptures, 1 Kin. 18. 19. †

These Powers which influenced and inhabited the Images, the Heathen took to be good Spirits, whom *Plato* and *Iamblichus* describe to be a sort of Mediators between the Supream God and Men. They were either Heroes, that is, the Souls of Persons reputed Eminent for their Goodness in the World, or Demons, which were Spirits that had never been in Bodies. (32) These were evil Spirits, or Devils, as *Minucius Felix* well observes. These Impure Spirits, or Demons, saith he, do lurk in Consecrated Statues and Images, and by their afflatus obtain the Reputation of a present Deity. While they inspire

(32) Iambl. de Myst. cap. Quo differant Dem.

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inspire the Prophets, dwell in the Temples, animate the Fibres of some Entrails, govern the flight of Birds, dispose the Lots, they give out Oracles which are perplex'd with many Falshoods. (33) Minuc. Fzl. Octav.

Iamblichus himself confesses, That Evil Demons do counterfeite the Presence of the Gods and good Demons, and therefore command their Worshippers to be Fust, that they may seem to be good like the Gods. (34)

(34) De Myst. c. Invocat.

By their own Confession the Pagans Worshipp'd Devils sometimes, being imposed upon by Evil Spirits. But the Truth is, they always Worshipp'd Devils, when they Worshipp'd Images, which God forbid, and never honour'd with his Presence. The Devils on the other Hand were present with them, and became the Object of the Idolatrous Worship of the Pagans.

2. Image Worship, is the Worship of Devils, because that Way of Worship was invented by the Devil. God forbids it under severe Penalties, and therefore Image Worship cannot be of God. It follows, it must be of the Devil, who affects Divine Honours, and Studies to corrupt the pure Worship of God. He had the Impudence to solicit our Lord Jesus to Worship him, much more does he tempt frail Men to give him Adoration.

Histories tell us, that he gave Oracles injoining Image Worship. The Epidaurii, as Herodotus writes, in a Time of Dearth sent to Consult the Delphic Oracle, to whom the Pythian Prophetess answer'd, that they should erect Images at Damia and Auxesia, and when they had set them up, their Affairs would grow better. The Epidaurii inquiring farther, whether they should make them of Brass, or Stone; Apollo answer'd, that he would not suffer them to be made of either, but of an Olive-Tree, not the wild, but the genuine Olive. (35) Hist. 5.

D

Here

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Here the Devil enjoins the making of *Images*, and directs what *Materials* they must be made of.

When the *Temple* and *Image* of *Fortune* were dedicated at *Rome*, and another *Image* which the Superstitious Women made at their own Charge, was consecrated also; in the Day of their Dedication, that *Image*, which was prepared by the Ladies, spoke with a very clear distinct Voice, in the hearing of the
(36) *Dion. Ha-* Women, *Rite me Matrone dedicastis,*
licar. Antiq. You have Dedicated me in a right Manner
Lib. 8. O ye Matrons. (36.)

V. The Heathen profess'd to Worship one God by their numerous Images.

Thus *Orpheus*,

Jupiter is One, Pluto is One, Bacchus
is One,

(37) οὐς θεός ἐς
παύσαι
Orph. in Just.
λογος παύσαι.

There is One God in all. Why should I
speak in particular of these things?
(37)

Iamblichus saith, 'That God was called *Amus* by the *Egyptians*, by Reason of his secret Power in the Generation of Things, that he was called *Phtha* on the Account of his Truth; and for the same Reason, the *Greeks* called him *Vulcan*; and as he is the Author of good Things, he is called *Osiris*, and he has other Denominations, according to his various Powers and Actions. (38)

Aristotle speaks more fully to this Purpose. 'That God be One, he is call'd by various Names, being denominated from those effects: which are obvious to all. They call him ζῆν and Δις, as he is the Author of Life. He is called *Chronus*, as he exists at all times. The Author having reckon'd up several more of his Names concludes. 'In a Word, he is stiled *Heavenly* and *Earthly*, being named from

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from all Things in Nature, because (39) *Arist. Lib.*

he is the Author of all Things. (39) *de Mund.*

With whom *Seneca* agrees. As often as you please, you may call the Author of our Concerns, *Jupiter*; that is, the Best and Greatest, and you may call him *Tonans* and *Stator*, not because he staid the Flight of the *Romans*, but because all Things stand and consist by his Providence. You may call him *Fate*, that is, the first Cause. You may appropriate any other Names to him, which express his Power and heavenly Opera-

tions. Our People take him to be the same with *Bacchus*, *Hercules* and *Mercurius*. (40) *De Be-*
nes. IV. 7. 8.

Cicero has a great deal to the same effect. (41) *De Nat. Deor. Lib. 2.*

Clemens Alexandrinus quotes a Passage out of an *Apocryphal Book*, called *Peter's Preaching*, wherein the Author exhorts the Christians to worship the true God, not as the Greeks worship him. On which

Clemens thus Paraphraseth; All Men of Vertue among the Greeks, worship the same God that we do. He doth not therefore say, worship not him whom the Greeks worship, but worship not as the Greeks do: Changing the Manner of God's Worship, but not the Object. What then is it not to worship as the Greeks? *Peter* explains himself, and subjoins, Because they are acted by Ignorance and know not God, as we do, with perfect Knowledge: They worship those things which were given them for Use, making Images of Wood and Stone, Brass and Iron, Gold and Silver. (42) *Strom.*

Arbanius saith, that the Advocates for Pagan Idolatry, Did not deny that their Gods were the Images of Men and Brutes, but they give this Reason for

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‘ their making Images, *that by these God may Answer their Prayers, and reveal himself unto them:*
 ‘ For the Invisible Deity cannot otherwise be
 ‘ known, but by these Signs and Symbols. These,
 ‘ say they, *are as Letters unto Men, by often reading of which, the Celestial Spirits are represented to*
 ‘ *them, and by this means they come to the Know-*
 ‘ *ledge of God.* So they speak, but fabulously and
 ‘ without Reason. Let them tell us, how comes
 ‘ God to Answer Prayers, or to be known by Images?
 ‘ Is it by the *Matter* or the *Form* of them. If by
 ‘ the *Matter*, what need of the *Form*? Why, does
 ‘ not God appear by all *Matter* alike, before any
 ‘ *Form* be introduced? Yea, they build Temples al-
 ‘ so in Vain, including in them, either a *Stone*, or
 ‘ *Wood*, or some Piece of *Gold*, since the whole
 ‘ Earth is full of these Substances: But if the super-
 ‘ induced *Form* be the Cause of the Divine Appari-
 ‘ tion, what need is there of *Gold* or other Materials,
 ‘ and why does not God rather manifest himself by
 ‘ those living Creatures, whose *Images* the *Forms*
 ‘ are? According to their way of reasoning, the
 ‘ Glory of God should rather be reveal’d by reasona-
 ‘ ble and unreasonable living Creatures, than by those
 ‘ that have neither *Life* nor *Motion*.

(43) Athanas. ‘ In which things they commit the great-
 Lib. contra ‘ est Impiety to their own Destruction.
 Gent.

(43)

In like manner *Austin* speaks, ‘ Of some Heathens
 ‘ who seem’d to be of a more refined Religion, who

‘ said, I worship not the Image, but
 (44) Enarrat. ‘ the outward Representation, I be-
 in Pl. 113. ‘ hold the Sign of that Thing which I
 ‘ ought to Worship. (44)

Arnobius brings in the Heathen objecting to the
 Christians, ‘ That they were far from worshipping
 ‘ Stones and Wood, but that they worshipped

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the Deity that was exhibited by the (45) Arnob.
Image. (45) *contra Gent. 6.*

Lactantius gives the like Account of them. ' We
worship not the Images, say the Heathen, but those
Gods whom they resemble, and to
whose Names they are consecrated. (46) *Instit. 2.*

(46) *Saturninus* Bishop of *Thucca*, observ'd in the *Afri-*
can Council for Baptizing Hereticks, that ' Though
the Gentiles worshipp'd Images, yet
they acknowledged and confess'd one (47) *Cypr. de*
supream God, the Father, and Crea- *Hæret. Baptiz.*
tor. (47)

Celsus in Defence of Pagan Images,
saith, they are not Gods, but Gifts con- *† ἑστὶν ἀναδιδόμε-*
secrated to them. *†*

I have been fuller on this Article, that the Reader
may see how like the Pagan and Romish Idolatry are
to one another. The Romanists pretend they do not
worship Images, but God and Christ by the Images.
The Pagans used the same Plea for their Idolatry.
Their Images were representations of Invisible
Powers, to excite their Devotions.

VI. It will be worth while to enquire into the
Occasion of Pagan Idolatry; it was introduced into
the World by the Invention of Images. This is
observed by the Author of the *Wisdom of Solomon*.

The devizing of Idols, or Images, *
was the Beginning of Fornication, and * *ἡ ἀρχὴ τῆς πορνείας*
the Invention of them, the Corruption *ἡ ἀρχὴ*
of Life. For neither were they from the begin-
ning, neither shall they be for ever. For by the
Vain-Glory of Men, they entred into the World,
and therefore shall they come shortly to an end.
For a Father afflicted with untimely Mourning, when
he hath made an Image of his Child soon taken
away, now honour'd him as a God, which was

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then a *dead Man* : and deliver'd to those that were
 under him, mystical Ceremonies and
 Sacrifices. || Thus in Proceſs of Time,
 an ungodly Custom grown ſtrong,
 was kept as a Law, and *graven Images* were wor-
 ſhipp'd by the Commandment of Kings or Tyrants:
 Whom Men could not Honour in Sight, becauſe
 they dwelt far off, they took the Picture of their
 Viſage at a diſtance, and made the expreſs Image
 of a King whom they honour'd, that by this Offi-
 ciouſneſs they might flatter him that was abſent,
 as if he were preſent. Alſo the ſingular Diligence
 of the Artiſt, did excite the Ignorant to more Su-
 perſtition ; for he being willing perhaps to pleaſe
 One in Authority, forced all his Skill to make the
 Reſemblance of the beſt Faſhion. And ſo the
 Multitude being allured by the Grace
 of the Work, took him now for a
 God, who a little before was honour'd
 as a Man only. (48)

According to this Author, *Images* gave the firſt
 Occaſion to *Idolatry*. They were at firſt deſign'd
 only for honourable Remembrances of abſent and dead
 Perſons.

There were two Sorts of them, one for dead Re-
 lations and Friends, the other for the Living ; thoſe
 for the Dead, were made in Memory of them by
 their ſurviving Friends. Hence the Word *Superſti-
 tion* may ſeem to be derived, for Antiquity call'd
 Men *Superſtitious*, not becauſe they wiſhed their
 Sons to ſurvive them † as Cicero fancied,
 (for who would not wiſh their Chil-
 dren to ſurvive them ?) but becauſe
 the *Survivors* worſhipped their departed
 Friends with new Ceremonies of Re-
 ligion.

† *Superſtiosi,*
qui ſuos optant
filios Super-
ſtites. Cic. de
Nat. Deor.
Lib. 2.

Thoſe

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Those that worshipp'd the Ancient and publickly receiv'd Gods, they stiled *Religious*, and such as devised New Rites in Honour of the Dead, they called *Superstitious*, according to that of *Virgil*,

Vana superstitio, veterumq; ignara Deorum.

Lactantius, who confutes Tully's Notation of *Superstitious*, conceives that Persons were denominat'd *Superstitious*, either because they worshipp'd *Superstitem memoriam defunctorum*, the surviving Memory of the Dead, or being themselves Survivors to their Parents, do celebrate their *Images* as their Domestic Gods. (49)

(49) *Tanquam Deos penates.*
Instit. 4. 28.

Born 332.

Died 403.

Epiphanius also resolves Idolatry into the Invention of Images.

The Devil, saith he, under a shew of Righteousness insinuating himself into the Minds of Men, and Deifying the Mortal Nature, represents to Men's Eyes the *Images* of Men very artificially Polished. For when those who are worshipp'd, are Dead, their *Images*, which never had any Life in them, are propos'd to be adored: So that the Mind goes a Whoring from the One and only God. (50)

(50) *Epiph. adv. haeres. 59. five 79.*

That which occasion'd the Idolatry of the Pagans, has since introduced Idolatry into the Christian Church, as will appear hereafter.

VII. God has revealed his Wrath from Heaven against the Pagan Idolaters; this was one of the Sins of the Old World for which God destroy'd it by a Deluge. For this Sin, among others, God overthrew *Babylon*. † For this Abomination God cast off the *Gentile* World, and left them without God, without Hope, and Aliens to the Common-wealth of Israel. They were left out of God's Covenant of Peculiarity with *Abraham*.

† Jer. 50. 2, 3, 4.

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ham and his Seed, who for near 2000 Years, were the only People of God on Earth, and his visible Witnesses against *Image Worship*. God gave up the Idolatrous Nations, to the blind Conduct and Tyrannical Government of the Devil, who for this Reason is called *the God of this World* † 2 Cor. 4. 4. St. Paul gives a dreadful Account of God's Righteous Vengeance on the Heathen, for the Sin of Idolatry, or Image Worship. *Because they changed the Glory of the uncorruptible God, into an Image made like to corruptible Man — God gave them up to Uncleanneſs, through the Luſts of their own Hearts, to diſhonour their own Bodies between themſelves. Who changed the Truth of God into a Lye, and worſhipp'd and ſerv'd the Creature more than (or beſides) the Creator, who is God Bleſſed for ever. Amen.*

For this Cause God gave them up unto vile Affections — receiving in themſelves, that recompence of their Error which was meet. And as they liked not to retain God in their Knowledge, God gave them over to a Reprobate Mind, to do thoſe things which are not convenient: Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, &c. *

* Rom. 1.

C H A P. IV.

Of the Idolatry of the Jews. The Original and Progreſs of it. They worſhipped the True God by Images. Image-Worſhip fatal to them. Herod Agrippa's Letter to Caius Caligula againſt Images.

THE Jews were ſeparated from the Idolatrous Nations, by a Partition Wall of peculiar Ceremonies, whereby they were kept a diſtinct People from

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from the rest of Mankind. God set a Mark of Distinction upon them in *Circumcision*, and forbade them to make *Marriages* with the *Uncircumcised*. He prohibited the Religious Use of *Images*, figured *Stones*, and *Pillars*, under very severe Penalties. † God gave them the Law of the † Lev. 26.

Ten Commandments, which he deliver'd *viva voce*, by a living and tremendous Voice out of the midst of the Fire, and wrote in Two Tables of Stone, that they might be had in perpetual Remembrance. The Second Commandment forbids the making of graven Images, or the likeness of any thing in Heaven or Earth, forbids us also to bow down to them or worship them, and annexes Punishments and Rewards to enforce Obedience to it.

The Writings of *Moses* and the Prophets, are full of dreadful Comminations against the Transgressors of this Command.

Yet the *Jewish* Nation were often charged with the Guilt of this Impiety, concerning which I will consider,

I. The Original, Occasion, and Progress of it.

Abraham was called out from *Ur* of the *Chaldees*, that he might not defile himself with the Idolatry of the Place, in which his Father's House was deeply polluted, as we observ'd above.

We meet with Idols in *Jacob's* House,* which perhaps were *Laban's* Images, * Gen. 35. stolen by his Daughter *Rachel*. It is probable also, that the Servants of his House, which were many, had their secret Images. All these *Jacob* buried under the Oak near *Sichem*, and so purged his House from Idolatry, admitting Profelytes into the true Religion by *Baptism*. || The *Israelites* worshipp'd the true God without Images and Pagan Ceremonies, until they went down to *Egypt*, where they defil'd themselves

|| Lightf. Vol. 1.
p. 18.

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themselves with the *Idols* of the Country. This appears from the 20th of *Ezekiel*, in which God minds them how he had commanded their Fathers in *Egypt* to cast away every Man the *Abominations* of his Eyes, and not defile themselves with the *Idols* of *Egypt*: And

a little after he complains, *that they rebel'd against him, and did not forsake the Idols of Egypt.* (a)

The Idolatry of the *Israelites* began in *Egypt*, and not long after broke forth in the *Wilderness*.

1. The First Instance of Idolatry in the *Wilderness*, was that of the *Golden-Calf*, which *Aaron* made in the absence of *Moses* †

This *Calf* or *Ox* was the Chief God of the *Egyptians*. They had seen in *Egypt* the Image of *Apis*, who was worshipp'd in the Form of an *Ox*. Hence that of the Prophet, *Pf. 106. 20. They changed their Glory into the Similitude of an Ox that eats Grass.*

Pomponius Mela saith, that *Apis* was the God of all the People of *Egypt*, a black *Ox*, remarkable for certain Spots, and unlike others in the Tail and Tongue. They pretend he is not generated as other *Oxen*, but that he is conceiv'd of a Divine and Celestial Fire, and they celebrate his Birth-Day as a great Festival. (b) *Soli-*

(b) *De Orb. situ Lib. 1. 5.* *nus* saith, That a white Spot grew on his right Side, and that it resembled the Moon when it appears horned. He is

to live a certain Number of Years, then they drown him in a certain Sacred Well. Then they mournfully look out for another, which being

found, a Hundred Priests attend him to *Memphis*, where he is solemnly Consecrated. (c)

This *Egyptian Image* the *Israelites* adopted into their Religion; an Instance of the strange propensity of Humane Nature to Idolatry. God had deliver'd the

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the Law against *Images*, but a few Days before, with an audible Voice from Heaven, and they had solemnly promised Obedience; yet in less than *Six Weeks* time, they made an *Image*, offer'd Sacrifice unto it, and rejoyced in the Work (d) *Act.* 7. 41. of their Hands, as *Stephen* speaks. (d)

Amos takes Notice of their worshipping the Host of Heaven in the Wilderness. Have ye offer'd unto me Sacrifices and Offerings in the Wilderness Forty Years, O House of Israel: But ye have born the Tabernacle of your Moloch (e) *Am.* 5. 25, and Chiun your Images, the Star of your 26. *Act.* 7. 42, 43. God, which ye made to your selves. (e)

• There is no mention of this Idolatry in the Writings of *Moses*, which contains the History of their Sojournings in the Wilderness. Some have thought that the *Egyptian Ox* was only a Sign of the Constellation of *Taurus*, because *Egypt* was under *Taurus*. (f) This seems probable, because the *Egyptians* were great Proficients in *Astrology*. They were so famous in this Art, that their *Priests* communicated the Knowledge of it to the *Chaldeans*, as *Diodorus* affirms. (g) It appears from *Ptolemy*, that they believ'd the Stars to have something of Divinity in them, and that all Events, good and bad, were the Effects of their Kind or Malignant Influences; 'tis therefore reasonable to suppose they worshipp'd the Stars, as did also the *Chaldeans* their Disciples in *Astrology*. The several living Creatures, which they worshipped, were Symbols of Celestial Powers: This is expressly affirm'd by *Maximus Tyrius*, who was well acquainted with the *Egyptian Mysteries*. 'The *Greeks* and *Barbarians*, saith he, use certain Signs to represent their Celestial Gods. The *Egyptians* worship an *Ox*, a *Bird*, and a *Goat*; that I speak not of

(f) Bulling.
de Orig. Er-
ror. Cap. II.

(g) Biblioth.
I. 3.

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of the *Monsters of Nile.* (b) No Nation delighted so much in *Hieroglyphicks* and sacred Emblems, as the *Egyptians* did. Much of the *Egyptian Learning* consisted in the Knowledge of them.

'Tis not therefore improbable that they worshipp'd the *Stars of Heaven*, in worshipping the *Golden-Calf*, and in both, had respect to an *Invisible Power*. The *Tabernacle* of their God, which *Amos* and *Stephen* make mention of, seems to have been some little *Chapel*, or portable *Vessel*, in which they carried the *Image*. It is certain that such were used by the *Egyptians*, whose *Idolatry* they imitated in the *Golden-Calf*. 'Tis observed by *Grotius* out of

(1) *Serv. ad 6. Aenid. in Grot. ad Amos cap. 5. 26.* *Servius*, 'That the *Egyptians* and *Carthaginians* had their *Idols*, or short *Images* which were carried about in *Litters* or cover'd *Chairs*, and being taken out of them, gave forth *Prophecies.* (i)

2. The next *Relapse* of the *Israelites* into *Idolatry*, in the *Wilderness* was at *Shittim*, where they committed *Whoredom* with the *Daughters of Moab*, who inticed them to the *Worship of Baal-Peor*. This was the effect of *Balaam's Diabolical Council*; who to merit the *Wages of Unrighteousness*, advised *Balaam* to send the *Midianitish Women* to the *Camp of Israel*, to tempt them to *Sin* against *God*. When he fail'd to fasten upon them an *actual Curse*, as a *Prophet of the true God*, he adviseth to a *Virtual One*, as a *Minister of Satan.* (k) The *Spirit*

(4) *Num. 31. 16.* of *Prophecy* assur'd him, there was no *Enchantment* against *Jacob*, while *God* beheld no *iniquity in Jacob*, and the *Spirit of the Old Serpent* suggested to him, that the only way of *subjecting Israel* to the *Curse*, was to draw them to *Sin*, which is productive of it.

God

God commanded *Moses*, to take all the Heads of the Idolatrous People, and hang them up before the Lord. *Moses* Commissions the Judges to execute the Divine Law upon the Transgressors: By Virtue of this Commission, which it seems had been but remissly executed by the rest, *Phinehas* killed *Zimri* and *Coxbi*, who publickly insulted God and the Supreme Magistrate. This Act of Heroic Zeal for the Honour of God, against the complicated filthiness of Idolatry, was rewarded with the Prerogatives of an everlasting Priesthood to *Phineas* and his Offspring. God shew'd his just Displeasure against this Lascivious Impiety, by destroying in one Day (l) Num. 25. Four and Twenty Thousand. (l)

3. It appears in the Book of *Judges*, that the *Israelites* served the Lord all the Days of *Joshua*, and of the Elders that survived him.

(m) *Joshua* a little before his Death, obliged the People to renew their Covenant, and to renounce the Idols of the Heathen. Not long after his Death, they fell off to Idolatry, forsook the Lord, and follow'd the Gods of the People that were round about them. (n) (m) Judg. 2. (n) Judg. 2.

For this Impiety, God gave them up into the Hands of their Enemies, who grievously oppress'd them: But upon their Repentance, he raised up *Judges*, who deliver'd them from their Cruel Oppressors. When they enjoy'd some Years of Rest and Peace, they corrupted themselves again with the Idols of the Heathen; this brought down the Wrath of God upon them; and the Smart of Afflictions reduced them to a sober Mind, put them on Prayer and Reformation; the Effect of these, was the raising up of some Eminent Person to deliver them: Thus it was with them for about 450 Years, all which time consisted in successive Revolutions of repeated

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peated Relapses into Idolatry, and Reformation from it. Under *Samuel*, *David* and *Solomon*, the true Religion flourished in *Israel*.

4. But in the latter end of his Reign, Superstition and Idolatry broke forth afresh; which was occasioned by King *Solomon's* sinful Alliances with Idolatrous Women: These turn'd away his Heart after other Gods, to whom he built High Places, and Altars. (o) For which horrid Abomination the Lord was wroth with him, and rent his Kingdom from him. For only the Tribe of *Juda* and a small part of *Benjamin*, followed the House of *David*; the rest of the Tribes fell off, and made *Jeroboam* their King.

This *Jeroboam* is the Man whom the Holy Ghost brands with this Character, that he made *Israel* to Sin. He had lived some time in Egypt, † where the Worship of the Calf grew familiar to him. After the Death of *Solomon*, he was chosen King by the Ten Tribes, and fearing least his Subjects by their frequent going to *Jerusalem* to Worship, should return to the House of *David*; he set up Two Golden Calves, one at *Dan*, the other at *Bethel*, and commanded the People to Worship there, and not at *Jerusalem*. This was the beginning and Occasion of the Apostacy of *Israel*, or the Ten Tribes, from which they could never be reclaimed, until their Idolatrous Kingdom was utterly destroy'd, by *Shalmanezzer* King of *Assyria*, and the Remnant that escaped, were dispersed among the Nations, and return'd no more to their own Land.

The Cause of this unparalled Instance of God's Wrath, was their Idolatry, as the Lord speaks, 1 Kin. 17. 10, 11. They set them up images and Groves in every high Hill, and under every green Tree: And there they burnt Incense in all the high Places,

Places, as did the Heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to Anger.

Juda and Benjamin, who adher'd to the House of David, forsook the Lord, and worshipp'd Graven Images, but with some Intermissions of Reformation, under the few good Princes they enjoy'd. These also for their obstinate love to Graven Images, especially the Egyptian Idols, were carried Captive to Babylon. This is mention'd by Ezekiel, among the Causes of Juda's Captivity, Ezek. 8. and 16 Chapters.

The Babylonish Captivity effectually cured the Jews of their Idolatry, for we do not find that after their Return to their own Land, they ever defiled themselves with Graven Images. Some indeed fell off under the bloody Persecution of Antiochus Epiphanes, but others firmly adher'd to the Law, and gave their whole Bodies to be tortur'd, rather than bow the Knee to impure Images, as may be seen in the History of the Maccabees. St. Paul bears them Witness, that they abhor'd (p) Rom. 2. 22. Idols. (p)

When Cairus appointed Petronius to set up an Image in the Temple at Jerusalem, the Jews prostrated themselves before him, Men, Women, and Children, offering their Bodies to a Thousand Deaths, rather than live to see so great an Abomination. (q) Phil. Legat. ad Cajum.

Herod Agrippa's Letter to the Emperor on this Occasion, is very fine and Pathetical, in which he remonstrates to the Emperor in the most moving Language.

That their Native Country, and the Laws of their Religion are naturally dear to all Men: That he was born a Jew, that Jerusalem was his Birth-place, where the most Sacred Temple of the most

Hig.

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High God was built: That his Grandfathers and Great Grandfathers were *Kings*, and of these, some were *High-Priests*, which Dignity they prefer'd to that of the Regal, concluding, that as God excels Man, so doth the Priesthood excel the Dignity of a King. The one takes care of Humane Affairs, the other of those that are Divine.

That being so nearly Allied to this *Nation*, *Country* and *Temple*, he prays and intreats for each of them.

For the *Nation*, that they be not compell'd to admit of Sentiments contrary to the Truth, since they have been always Loyal to the Imperial Family. That as far as was consistent with the Laws and Religion of their Country, they came short of no Nation in *Asia* or *Europe*, in Supplications for the Empire, in Sumptuous Offerings and Sacrifices, not only at Solemn Festivals, but every Day: By which they do not brag in Word and Tongue, but demonstrate by undeniable Actions, their good Affections to the Family of the *Cesars*.

As to the *Holy City*, his Country, it is the *Metropolis* not only of *Judea*, but of many more Countries, on the Account of the *Colonies* carried out of it not only into the nearer Countries of *Egypt*, *Phenicia*, *Syria*, but into the remoter Provinces of *Pamphylia*, *Cilicia*, and into most Parts of *Asia*, *Greece*, and the most considerable Islands. And except a small Part of *Babylon* and other Prefectures, all Cities that have good Land about them are inhabited by *Jews*.

That therefore in shewing Clemency to his Country, *Cesar* will oblige many other Cities in several Parts of the World: That its most agreeable to his Vast and Large Fortune, by an Act of Grace to one, to deserve the good Will of Myriads of other Cities,

‘ Cities, that his Glory may be celebrated through all Parts of the Universe.

‘ Lastly, he deprecates for the *Temple*, which from its first Foundation, never admitted any *Image* made with Hands, because it is God’s House. For the Works of Painters and Statuaries, are the Representations of *sensible Gods*. Our Ancestors judg’d it a Prophane Thing, to make an *Image* or Picture of the *Invisible God*.

‘ That *Agrippa*, his Grandfather, had visited and honour’d this *Temple*. That *Augustus* also had by his Letters, commanded the *First-Fruits* to be sent thither from all Places, and had appointed the Daily Sacrifice to be offer’d up there. That his Great-Grandmother also had honour’d the same. *Marcus Agrippa*, *Cesar’s* Grandfather on the Mother’s side, honoured the *Temple* with Gifts, and beheld it with Admiration. His other Grandfather, *Tiberius Cesar*, preserv’d inviolable the ancient Religion of the *Temple*. For when *Pilate*, Governor of *Judaea*, dedicated *Golden Shields* in the Holy City, in Honour of *Tiberius*, which though they had no *Image* upon them, yet because the Title contain’d the Name of the Person Dedicating, and his to whom it was Dedicated; the *Jewish Nobles* remonstrated against them, and Address’d *Tiberius* on this Occasion, who order’d them to be remov’d to *Cesarea*.

‘ That his Great-Grandfather *Augustus*, had commanded the Governors of the Provinces, to suffer the *First-Fruits* to be sent yearly to *Jerusalem*, and the *Jews* to assemble peaceably in their Synagogues. He ordain’d also, that out of his own *Revenue*, Daily Sacrifices should be offer’d for him in the *Temple* to the *Most High God*, which are offer’d at this Day, namely, *Two Lambs* and a *Bull*, which he appointed for the *Altar*, though he knew that

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‘there

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there was no Image there, either in Secret or in Public.

He mentions *Cæsar's* Favours to him, 'How he had freed him from Chains, and the Apprehensions of Death, had bestow'd upon him a Kingdom, and added thereto *Trachonitis* and *Galilee*. All this Honour he declares himself willing to resign, nor does he deprecate his former Misfortune. He desires but one thing instead of all his former Favours; that his Country Rites may remain inviolable. (r) This sufficiently shews the Aversion of the Jewish Nation to graven Images.

(r) Phil. ubi sup.

II. The Second Thing to be consider'd in the Jewish Idolatry, is the Nature of it. This consisted in their worshipping the true God by outward Representations of him. This appears in the first Idol, which they made after their coming out of Egypt, which was the Golden Calf. The Jews were not so stupid as to worship the Calf for a God, but they worshipp'd the true God, under the appearance and representation of a Calf, which was the Egyptian Symbol of an Invisible Deity. This is evident, 1. From their Address to Aaron; Up, make us Gods which shall go before us; They thought Moses was consumed in the Fire in the Mount. † He had gone before them, but now having despair'd of his Return, who had been instead of God unto them, * They desire some visible Sign of God's Presence to go before them.

† Exod. 32:1.

* Exod. 4.

16. & 7. 1.

fore them.

By Gods, they mean not many, but one God, who is called *Elohim*, || in the Plural Number, but signifies One God; so Aaron understood them, for he made One Calf and not Many. 2. Aaron tells them, These be thy Gods, O Israel, which brought thee out of the Land of Egypt.

|| Gen. 1. 1.

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Egypt. They were not so stupid, as to imagine that they were deliver'd from the Tyranny of *Egypt*, by the Power of that *Calf*, which was newly made, and was not in being when they came out of *Egypt*. * As it is usual to attribute to the *Sign*, what belongs to the thing signified ; so here, though in their Acclamation, they direct their Words to the *Sign*, they mean the Thing signified. 3. *Aaron* proclaim'd a Feast unto *Jehovah*, † he saith not, to Morrow is a Feast unto the *Calf*, but unto † *Exod.* 32. 5. *Jehovah*, whom the *Calf* represented.

But this of worshipping the true God by outward Signs, is highly resented by God, as abominable Idolatry, and a Breach of Covenant, in token of which *Moses* broke the Tables of the Law, and is punish'd with the Death of Three Thousand Men ; and but for *Moses* Intercession, Divine Vengeance had consum'd the whole Congregation.

2. The Idolatry of *Micah* was of the same Nature. The Silver out of which his Mother and he made a Graven Image, and a Molten Image, was dedicated to *Jehovah*. * *Micah* had a House of Gods (or *Elohim*, God) and * *Judg.* 17. 3. made an *Ephod* and *Teraphim*, and one of his Sons to be Priest. He had a Chapel, an Image, a Priest, and Pontifical Habits : But accidentally meeting a *Levite*, he agreed with him to be his Chaplain, and having a Priest out of that Tribe, in which *Jehovah* established the Priesthood, he concluded that *Jehovah* won'd ‖ *v.* 13. bless him. ‖

The *Danites* in an Expedition against *Laiish*, desired him to seek God for them, and he bids them go in Peace, and tells them, * *Judg.* 18. 5. 6. that their Way was before *Jehovah* *.

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3. The *Ten Tribes* worshipp'd the true God by the *Calves* of *Dan* and *Bethel*. *Jeroboam* calls them the *Gods* that brought them out of the *Land of Egypt*, by which the *Israelites* understood *Elohim*, the true

* 1 Kin. 12.
28.

** 1 Kin.
13. 18.

God.* They were not so brutish as to think that *Jeroboam's* new made *Calves*, had brought them out of *Egypt* above 500 Years before they were in being. *Jeroboam* and the old Prophet of *Bethel*, did profess the True God.**

They professed the True God, as *Hoshea* observes, *Israel shall cry unto me, my God, we know thee.* They sacrificed unto the True God, as the same Prophet testifies; *They sacrifice Flesh for the Sacrifices of mine Offerings, but the Lord accept-*

|| *Hosh. 8. 2. 13.* *eth them not: ||* They kept Feasts unto *Jehovah*. *What will ye do, faith*

God to *Ephraim*, *in the Day of the Feast of the Lord.†* They worshipp'd *Jehovah* to the

† *Hosh. 9. 5.* very time of their Captivity, and when the Lord sent *Lions* to destroy the New

Colony, which were settled in the Cities of *Samaritan* because they feared not *Jehovah*; the King of *Assyria* sent one of the Priests of *Bethel*, to teach them how they should fear *Jehovah.†* This

† 2 Kin. 17:
25. 27, 28.

is a Demonstration that the *Ten Tribes* worshipp'd the True God, by the *Calves* of *Dan* and *Bethel*.

4. The Idolatry of *Judah*, consisted also in worshipping the True God by visible Representation. This is Evident by the Demand which God makes unto the *Idolatrous Jews*, to whom will ye liken God? Or what likeness will ye compare unto him? The Workman melteth a Graven Image, and the Goldsmith spreads it over with Gold. He that is poor of Oblation, chooseth a Tree that will not rot, he seeks a cunning Workman to prepare

Grave

Graven Image. † God describes his excellent Perfections, that shine forth in his Works of Creation and Providence, and then resumes the former Demand. *To whom then will ye liken me, or shall I be equal? saith the Holy One.* *

† Isa. 40. 18.
19.

* v. 25.

This proves that the Images which the Jews made and worshipp'd, were Images of God; and the worshipping of *Jehovah* by these, was the Abomination for which the Lord cast them out of his sight.

When God gave them his Law and spoke to them out of the Fire, *they saw no manner of similitude*, least they should be tempted to make any Image of God. *Moses* infers hence, that they must not make any Graven Image, the similitude of any Figure whatsoever, on Earth, in the Air, or Water, nor must they Worship the Sun, Moon and Stars. †

† Deut. 4. 15,
16, 17, 18, 19.

All Artificial Representations of God in the shape of any Creature, are here forbidden; as also the worshipping of God by any of his Creatures, tho' never so Noble and Glorious, as the Sun, Moon, and Stars; these declare his Glory, but God will not share his Glory with them. And if we must not worship God's Creatures, much less a Creature of our own making. The Stars are God's illustrious Workmanship, Images are the Workmanship of Man. The first Pagan Gods, as *Maimonides* observes, were the Stars, || which are far more Noble Representations of him than a paultry Image: But neither the one nor the other are to be worshipped.

|| Mor. Ne-
voch. Par. 3.
cap. 29.

Therefore Pope Gregory directly opposes the Divine Law, when he signifies his Wish, that *Israel* had worshipp'd God by visible Images of him, and had

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† Greg. Ep. ad German. in IV. Act. Nic. 2. Synod. *not retain'd the Calf. † The Pontiff had acquitted them from the Guilt of Idolatry, if they had converted their Golden Calf into the Image of a Man. But God forbids the similitude of any Figure, the likeness of Male or Female. || And the*
 [Deut. 4. 16. 47. *Epistle to the Romans, which a Roman Pontiff, should not be ignorant of, censures the Idolatrous Pagans, for changing the Glory of the incorruptible God, into the Image of a corruptible Man. * Isaiah cautions the Jews*
 * Rom. 1. 23. *against Images, made after the Figure of a Man, according to the Beauty of a*
 † Isa. 44. 13. *Man. † Therefore to worship God by any sort of Image, is the Idolatry which God forbids, which the Jews sometimes practised, and is revived in the Romish Church.*

CHAP. V.

Of the Idolatry of the Christian Church. Images against the Gospel. Condemned by the most Ancient Fathers. They debase God. First used by the Gnosticks. Visions and Prophecies to confirm Images.

§. I. **C**hristian Idolatry is such a Contradiction, as cannot possibly be reconciled to that Divine Religion, to which it has been made a destructive Addition. Our Lord Jesus Christ, the Author of our Holy Religion, came not to destroy, but to fulfil the Moral Law of the Ten Commandments, of which, the Second forbids *Image Worship*. He has deliver'd unto us, a more refin'd and spiritual Scheme of Religion, than that of the Jews: Their Dispensation

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fation was more accommodated to the *Infant State* of the Church, and had many *Carnal Ordinances* and *Sensible Representations* of Heavenly Things. Their Sanctuary, Sacrifices, Priesthood, and in a manner the whole Frame of their Religion, was *Typical and Figurative*. God led them by *sensible Things*, to the Knowledge and Contemplation of Things *Spiritual and Intellectual*. The Apostle calls this their *Servile State*, when they were in *Bondage under the Elements of the World* † Gal. 4. 3.

But in this *Infant and Servile State* of the Church, the Use of *Images* was forbidden; and if they were unlawful then, how much more now under the Gospel, when the *Shadows* are done away, and the Church arrived at full Age? The very Ceremonies of the Old Law, are now become *weak and beggarly Elements*. (s.) If the *sensible Emblems* of Divine Things, which God once commanded, be done away by the Gospel, can it be thought that *sensible Images*, which he has forbidden, should be established by it?

Christ was manifested to *destroy the Works of the Devil*. The Invention and Adoration of Images, is one of the Chief of the Works he came to destroy. Wherever the Gospel came in the Power of it, it turn'd the *Gentiles from Idols to God, to serve the living and true God*. (t) In the State of their Ignorance they did *Service to them, which by Nature are no Gods*. While they had a Multitude of Visible and Invisible Gods, they were indeed *without God in the World*. (u) *Polytheism* is really *Atheism*. Such as embrace many false Gods, lose the one true God; and by addressing fictitious Shadows, they never enjoy the Eternal Substance.

If the *Conversion* of the Nations from *Image Worship*, be the Effect of the Doctrine of the Gospel, their

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their return to *Images*, must needs be an *Apostacy* from the Gospel. The same Fountain of living Waters, cannot send forth *sweet* and *bitter Waters*. The sweet Streams which have purged the Nations of *Images*, can have no corruptive Influence to the introducing of them. We may as easily reconcile *Light* and *Darkness*, *Christ* and *Belial*, *Heaven* and *Hell*, as reconcile Corporeal Images, to the Spiritual Worship and Doctrine of the Gospel.

§. II. The Tendency of the Gospel, is to bring us to a *Life of Faith*. God hath reveal'd himself more fully and clearly in *Jesus Christ*, than he had in the Old Law. *No Man hath seen God* at any time, but

Jesus Christ hath declared him. (w) He hath declared or made him manifest, as he is the *Image of the Invisible God.* (x)

(x) Col. 1. 15. He is the Substantial Image, and Form of God, the Character or express Image

of his Person. (y) For this Reason, he tells Philip, *he that hath seen me, hath*

seen the Father, for I am in the Father, and the Father in me. (z) Christ is the

Image of the Father, not on the Account of his *Humanity*, or *Body*, for *God is a Spirit*, but because he is *God manifested in the Flesh*; he shew'd the Perfections of the Divinity in our Nature, and all true Believers see *his Glory as the only begotten of God, full of Grace and Truth* (a)

(a) Jo. 1. 14. He asserted himself to be the only begotten Son of God, and was declared to be so by the Miraculous Works which he wrought in his Fathers Name, and by the Resurrection from the Dead. (b) The Gospel

reveals unto us no *Image of God* but *Jesus Christ*, nor is he the Image of God on the Account of his Body, but because *the fullness of the Godhead dwells bodily in him.*

(c) Col. 2. a. (c) As

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As therefore no *Image* can be made of God the Father, no more can any *Image* be made of the Son of God, because *he and the Father are one, he in the Father, and the Father in him.* The Humane Nature of Christ did not subsist one Moment, but in the Union of the Godhead; and therefore to paint or represent his Humanity, is to make a false Image of him: It is to represent the *Person of the Son of God* in the *Person of a Man.* He took not on him the *Person of a Man*, as the Nestorian Heresy affirm'd, and therefore ought not to be painted in the Form of a Man, which is to represent him as a *Humane Person.* 'Tis not therefore the *Person of Christ* that the Image represents, but his Humane Form, which is no *Person.* And since it is not the Image of the *Person of Christ*, it is not the *Image of Christ*, and if it be not the *Image of Christ*, it is a *Falsity*, and a *Doctrine of Lies.*

We must behold Christ with an Eye of Faith, in his *Word* and *Ordinances*, as sitting on the Right Hand of God, cloath'd with Glory and Majesty, which no Eye hath seen, nor can it be express'd by the Art of Painters and Statuaries. This puts me in mind of *Eusebius's Answer to Constantia the Empress*, who sent to him for the *Image of Christ.* X

What kind of Images of Christ does your Imperial Majesty desire to be sent you? Is it his *True unchangeable Image*, or is it that which he assum'd for our Sakes, being cloath'd with the Figure and Form of a Servant? As to the Form of God, I presume you seek not after that, because no Man hath known the Son but the Father, nor hath any Man known the Father but the Son, and he to whom the Son will reveal him.

But you inquire after the *Image of the Form of a Servant*, and of the little Body with which he was cloathed for our Sakes: But we are taught to believe that his *Body* is temper'd with the *Glory* of

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‘ of the Deity, and that which was Mortal, is
 ‘ swallowed up of Life. Who can describe the most
 ‘ bright and darling Lustre of the Divine Glory and
 ‘ Majesty, in dead and lifeless Colours, and with
 ‘ the Shadows of a Pencil? Since his chiefest Disci-
 ‘ ples were not able to behold him in the Mount.
 ‘ If his *Incaruate Form* had such Glory upon it, being
 ‘ transfigured by the In-dwelling Godhead, what
 ‘ must we say of him since he has laid aside Morta-
 ‘ lity, and changed the Fashion and Form of a Ser-
 ‘ vant, into the *Glory of a Sovereign Lord and God,*

(d) Euseb. Cæf. in
 Conc. Nic. 2.
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 in Binnio.

‘ to wit, after his Victory over Death,
 ‘ after his return into Heaven, and
 ‘ after his sitting on his Royal
 ‘ Throne, at the Right Hand of the
 ‘ Father?

§. III. Images are so far from helping forward
 Men’s Devotion, that they are most destructive of it,
 for they beget in them low and unbecoming Thoughts
 of the Majesty and incomprehensible Perfections of
 the Deity. They dispose them to *think God like*
themselves, to measure the Infinite Being and his
 Transcendent Powers, by the debasing Forms of frail
 Humanity. They tend to confound the Ideas of the
 Creator and Creature, and to level the Most High
 with defiled Dust. Nothing can be more dishonoura-
 ble to God, or more inconsistent with the Fear and
 Love which is due unto him, than to paint him in a
 Humane Shape. These diminutive Representations
 of Infinite Majesty, instead of raising our Minds to-
 wards God, do depress our Thoughts, and extin-
 guish in us all sublime and exalted Ideas of God.
 Hence the Heathen by framing their Notions of a
 Divinity by sensible Forms and Images, limited his
 Presence and Power, and confined his Boundless and
 Immense Essence, to the enchanted Circles of *Conse-*
crated Places. The Glory of the Divine Majesty is
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beheld not in the defiled Works of sordid Mechanics, but in those Noble and unimitable Works which himself hath wrought, for a perpetual and visible Monument of his *Eternal Power and Godhead*. These are not only *Laymens Books*, wherein the Divine Perfections are written in the most radiant and indelible Characters, which are intelligible to the meanest Capacities; but they contain such profound Mysteries and impenetrable Depths, as are sufficient to exercise and puzzle the most inquisitive Intellectuals.

Its pretended that *Images* are useful to bring God the Father, and his Son *Jesus Christ* to our Remembrance: But those *Images* which proceed from forgetfulness of God, cannot be proper means to bring him to our Remembrance. What the Prophet speaks of *Idolatrous Temples*, may be applied to *Images*, *Hos. 8. 14. Israel hath forgotten his Maker, and builds Temples*. The Apostle also affirms, that such as chang'd the Glory of the Incorruptible God, into the Image of a Corruptible Man, did not like to retain God in their Knowledge. † *Rom. 1.*

Jesus Christ hath appointed the Sacred Use of Bread and Wine, as a Solemn Commemoration of him, but hath left us no Visible Forms or Figures to represent his Person. There is not the least intimation in all the *New Testament* of any Image or Picture of Christ, either as enjoyn'd by him, or used by any of his Disciples.

A Person that had never seen the *New Testament*, and observing the vast Number of *Images*, where-with the *Romish* Temples and Oratories abound, and the Religious Deference which is every where paid unto them, would be apt to conclude, that the Law of Christ authorizes the Sacred Use of *Images*, which are forbidden by the Law of Moses; that every Page of the *New Testament* is full of the Doctrine of *Images*.

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Images and Crucifixes, that they are as much *injoin'd* in the *Gospel*, as they were *prohibited* in the *Law*. But if the *Romanists* were so faithful to their *Votaries*, as to let them see with their own *Eyes*, the *New Testament* would soon convince them, that *Graven Images* are as contrary to the *New*, as they are to the *Old Testament*: That the *Gospel* confirms the

Law,† corrupts not, but refines the *Worship* of God, teaches us to *Worship*

God through *Jesus Christ*, the *living Image* of the *Invisible God*, but not through *Lifeless Images* of *Man's* devising; that it *commends* the

Zeal of the *Jews* against *Images*, (e) and *condemns* the *Pagans Images*, with *things offer'd to Idols*, which though in themselves *Lawful*, are forbidden unto *Christians*, as

of pernicious *Consequence*: and that it *fore-tells* the *Worship* of *Demons*, and of *Images*, as *Instances* of the *Apostacy* of the latter *Days*. (f)

§. IV. I shall here observe the several *Steps*, by which the *Use* of *Images* crept into the *Christian Church*.

It is certain, that *Images* were universally *condemned* by the *Christian Doctors* of the *First Ages*. *Cecilius* reproaches the *Primitive Christians*, for not having any

(g) *Nulla nota simulachra. Oct. de Idol. Vanit.*

Altars, Temples, or known Images (g) *Octavius* Answers, *What Image* can I *make* unto *God*, since *Man* himself, if you consider it aright, is *God's Image*. In like manner *Clemens Alexandrinus*, *We have no sensible Image* of *sensible Materials*, but what is *perceived* by the *Understanding*: For *God*, who alone is the *true God*, is *perceived* by the

(h) *In Paraclet.*

Understanding, and not by *Sense*. (h) Again, *We have no Image* in the *World*, because

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because nothing that is Created can resemble God. (i) (i) Strom. VI.

Origen affirms the Christian Doctrine to be this,
 ' That none of those things which are prepared by
 ' Men, and applied to the Honour of the Gods, can be
 ' lawfully worshipp'd, either without God, the Creator
 ' of all Things, or together with him. For to compare
 ' things, not fit to be compared, with him who infinite-
 ' ly excels all created things, is the Work
 ' of those whose Understandings are (k) Contra
 ' blinded. (k) Cels. III.

Arnobius brings in the Heathen accusing the Chri-
 stians, that ' They built no Temples for Religious
 ' Worship, that they erected no Image or Picture
 ' to any of the Gods, &c. Arnobius owns matter
 ' of Fact to be true, and says, that this Kind of Ho-
 ' nour would provoke the Laughter or
 ' Indignation of the Gods, if they be † Arnob. VI.
 ' Gods indeed. †

§. V. The First Images among professed Christians,
 were those of the Gnostic Hereticks, concerning
 whom Irenæus observes, that ' They had certain
 ' Images, of which some were Painted, others of
 ' other Materials, affirming that the Image of Christ
 ' was made by Pilate when Christ was upon Earth,
 ' and that they crown'd these, and placed them by
 ' the Images of the Philosophers of this World,
 ' namely, with the Image of Pytha-

' goras, Plato, Aristotle, and others. (k) Advers.
 ' To these they paid the same respect Heres. I. 24.
 ' which is given them by the Heathen. (k)

Austin saith, that Simon Magus gave
 his own Image and his Harlot's, to be
 worshipp'd by his Followers. (l.) (l) Ad Quodv. Died
 cap. I. & Iren. 430.
 I. 20.

Epiphanius affirms, ' that the Carpocratians, who
 ' were the Spawn of the Gnosticks, had Images done
 ' in Colours, and some had Images of Gold and Sil-

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‘ ver, and of other Matter, which they said were
 ‘ *Images of Christ*; and that they were made by
 ‘ *Pontius Pilate* in the likeness of *Christ*: but they
 kept these *Images secret*, and join’d to
 (m) Lib. 1. ‘ them the *Images of some Philoso-*
 Tom. 2. Hæ- phers, which they Adored in com-
 ref. 27. S. 6. mon. (m)

From these Testimonies we may observe,

1. That the *Hereticks* first invented *Images of Christ*. The *Christians* had no *Images*, but the *Hereticks* had.

2. That *Images* were so odious in the next Ages after the *Apottles*, that the very *Hereticks* were asham’d to use them in *Public*. They were part of their *secret Abominations*, which they were not willing the *Christians* shou’d have any Knowledge of.

3. How comes *Pilate* to make *Images of Christ*, did the *Roman Governor* turn *Painter*? It does not appear he had any Conversation with him, or any Knowledge of him, before he was brought before him to be Crucified by him. He erected a *Title* for him, signifying the pretended Crime, why he condemned him, and a *Cross*, on which he was Crucified, but he sets up no *Statue* or *Image* in Honour of him. So that the first Invention of the *Images of Christ* was founded in a *Lye*, a meet beginning for a *Practise* which grossly deviates from the *Truth*, and has introduced the *Worship of Images*, which are *Teachers of Lies*, and a *Doctrine of Vanities*. (n)

Eusebius saith, that ‘ at *Cesarea Philippi*, or *Pan-*
 ‘ *neas*, he saw a House, said to be the House of the
 ‘ Woman whom *Christ* cured of the *Bloody Issue*, be-
 ‘ fore the Gates of which, stood the Effigies of a
 ‘ Woman in *Brass*, on a *Pedestal of Stone*, *Kneel-*
 ‘ ing, and stretching out the Hands after the manner
 ‘ of a *Supplicant*. Over against her stood the bra-

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zen Statue of a Man, decently habited, and reaching out his Hand towards the Woman. At the Basis of it, grew a certain unknown Plant, that was a present Remedy against all Diseases. The Inhabitants said that this Image resembled Christ. It remained unto our Times, for being once in that City, I my self saw it.

On which Narrative the Learned Historian hath this Remark.

We must not wonder that the *Heathen* having obtained some Benefit by *Jesus Christ*, shou'd do these things, since I have seen the Pictures of the Apostles, *Peter* and *Paul*, and even of *Jesus Christ*, preserv'd in Frames. Because those of Old, honoured their Benefactors without distinction, as so many *Saviour's* by a *Pagan Custom*. (o)

(o) ἱδοὺς τοὺς
μαρτυροῦν. Eccl.
Hist. VII. 18.

It is evident then, that the use of *Images* in the Christian World, was derived from the *Pagans*, and the respect which is paid them, is a Superstitious Imitation of *Infidels*, who could not distinguish between *Christ* and his *Apostles*, but made *Saviours* in common of them, and gave them equal Honour. None but *Hereticks* and *Pagans* had Images of *Christ* at this time. As to the *Images* at *Cæsarea Philippi*, I cannot think they were erected by the Woman, whose Cure they are said to represent, because she was poor, having spent all her Livelyhood on Physicians. (p) I will not dispute the Vir-

tues of the Plant growing there, whether they were *Natural*, or *Preternatural*, to promote Idolatry by the subtle Master of the *Magicians*, who might get it transplanted thither to give Credit to the Image. I cannot think the True God would work any Miracles by that Plant, to give reputation to a *Molten Image* erected by *Pagans*. It is certain that the Inhabitants of that Place, were generally

(p) Lu. 8. 43.

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nerally Idolaters, and that the Devil, or his Agents, the Pagan Priests, imposed upon their Credulity, by causing the *Pagan Sacrifices* that were thrown into the *Fountains of Jordan* all of a sudden to disappear, until the Prayers of *Asturias* the Senator, put a stop to the Imposition. (q)

(q) Euseb. E.
H. VII. 17.

Its probable, that this *Image* at *Cesarea Philippi* was set up by the *Gnostic Hereticks*, whose Religion was intirely *Pagan*, sprinkled with a few Christian Terms. Their *Æones*, and the Generation of them, they borrow'd from *Hesiod's Theogonia*, as *Epiphane*s observes, † or from *Antiphane*s the Comedian, as *Ireneus* affirms. || We have proved above that the *Gnosticks* had *Images*; this of *Christ* and the *Woman* with the *Bloody Issue*, was probably set up by them, for they made this *Woman* with her *Twelve Years* Infirmary, a Figure of the Sufferings of their *Twelfth Æon*. *

† De Valentin.

|| Adv. Hæres.
II. 19.

* Ibid. cap.
40.

See p. 61.

About the Year 400, some of the more Ignorant and Superstitious began to *Worship Pictures*, but they are censur'd by *Austin*, and were of no Account in the Christian Church. *Do not*, saith he, *follow the rude Mob*, † *who are Superstitious in the very true Religion, or so devoted to their Lusts, that they have forgotten what they have promised unto God. I have known many who worshipp'd Sepulchres and Pictures.* *

† Turbas imperitorum.

* De Morib.
Eccl. Cath.
I. 34.

§. VI. Images were by degrees introduced into Temples in the Fifth Century, but were not yet worshipped. They were only set up for Ornament, History, and Imitation. They were painted in the Churches, or in the Porches of them, not only the *Images of Saints and Martyrs*, but of the *Emperors, Bishops,*

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Bishops, and of the Fathers of the General Councils. The Acts also of the Councils were Painted there. This appears in *Baronius*, *Binnius*, and several others. These Historical Monuments proved the occasion of *Idolatry*, and were soon abused to *Superstition*, which occasion'd several Worthy Men to declare against 'em, as things of dangerous Consequence.

The Council of *Eliberis* forbad the setting up of Pictures in Temples, in the beginning of the IVth Age, *Can. 36.* *It pleases us, that no Pictures be in any Church, lest that which is Worshipped and Adored be Painted on Walls.* This Canon extends to Pictures of Christ, as well as of the Father; for Jesus Christ is the Object of Religious Worship, and according to the Council, *nothing that is Worshipp'd ought to be Painted on the Walls.* +

Epiphanius, Bishop of *Constantia* in *Cyprus*, who *flourished* about the Year, 368, Zealously opposed the bringing of Images into Churches. *Born 320 Died 403*

As I entered into a certain Church, saith he, at *Anablatha*, near *Bethel*, I found there a colour'd Veil Painted, and having the Image of Christ, or some other Saint; for I do not well remember whose Image it was. When I saw the Image of a Man hanging in the Church of Christ, *contrary to the Authority of the Scriptures*, I tore it, and advised the Keepers of the Place, to make a Winding-Sheet of it to Bury some Poor Man in. But they murmur'd, and said, since he hath torn it, he ought to have given 'em another. Which, when I heard I promised to send them another speedily, and did so. (r)

(r) *Epiph. Johan. Epo. Hieros. in Hieron. Tom. II. Epist. LX.*

To this agrees a Passage, Cited out of his Books against *Idolatry*, by the Fathers in the Council of *Con-*
F *stan-*

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Constantinople, under Constantine Copronymus, against Images; the words are these:

'Take heed unto yourselves, and observe the Traditions which you have receiv'd. Bring no Images into the Churches, or Church yards of the Saints, no, nor into your common Houses; but have God by way of Remembrance in your Hearts. For it be- comes not a Christian to be elevated by his Eyes, and the Wandrings of his Mind.

The second Council of Nice excepts against these Books, as not receiv'd by any Christian.

† A. VI.
Tom. 5.

† But this is false, for the 338 Bishops in the Council above-mention'd receiv'd 'em as Authentick. 'Tis certain, that the Doctrine contained in them is agreeable to Epi- phanius his undeniable Practice.

Born 354
Died 407.

John Chrysostom also is Cited by the said Council, saying,

'We enjoy the Presence of the Saints by the Scriptures, not having the Image of their Bodies, but of their Minds. For their Sayings are the Image of their Minds.

Died 394.

Amphilochius, Bishop of Iconium, professes in the Name of the Christians, 'That they were not Solicitous to draw the Pictures of the Saints Carnal Part, because they needed not their Images, but a Virtuous Imitation of their Lives.

All that the Nicene Image-worshippers can say to these Testimonies, is, that we may imitate the Saints by beholding their Pictures: But they may take notice of the main End for which they were alledged by the Fathers at Constantinople, which was to prove, that in the Opinion of these excellent Doctors, Images were improper Means to promote Devotion and Virtue; for Chrysostom saith, That they had not the Image of their Bodies, and their Sayings Recorded in the Scriptures, are the Images of their Minds:

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Minds: And *Amphilochius* affirms, that *they* needed 'em not, and therefore cared not for them.

About the Year 600, Images began to be Worshipped in some Places, for which Reason *Serenus*, Bishop of *Marseilles* broke 'em, and threw 'em out of the Church, as appears by *Gregory*, Bishop of *Rome*'s Letter to him, in which he tells him, ' That he was inform'd that he had broken, and cast out of the Church, the *Images* which he had observ'd some to Worship. He commends his Zeal against *Worshipping that which is made with Hands*, but judges that he ought not to *destroy those Images*. Because *Pictures* are therefore set up in Churches, that such as cannot read, may behold on the Walls what they cannot read in Books. (s.)

(s.) Regist.
Lib. VII. Ia.
dict. II. Ep.
109.

Gregory's Great Name, and Extensive Authority bore down all Opposition to the setting up of Images in Churches. So that from the Date of this *Decretal Epistle*, we may reckon the Establishment of *Images*. And tho' *Gregory* himself was against *Worshipping* of 'em, the Publick and Authorized Use of 'em soon introduced *Image-worship*, as will appear in the next Age, of which hereafter :

§. VII. But this did not so generally prevail, until lying *Miracles* and *Visions* were invented and spread abroad to give Countenance to this new sort of Worship, or rather the old Pagan Worship revived.

Binnius out of *Urspergensis*, and others, mention one *Egwin* a Saxon Monk, and Bishop of *Worcester*, who was admonished by a Vision to set up the Image of the Mother of God in his Church. But Matter of Fact being question'd, it was brought before the Apostolical Seat, and *Egwin* was Summon'd to appear before the Pope, where he Swore to the Truth of the Vision. Then *Constantine*, Pope of *Rome*,

Miracles

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sent *Boniface* his Legate into *Britain*, who call'd a Council at *London*. In which the *Visions* of *Egwin* were approved, and a Decree made for the Worship of Sacred Images.

(s) *Tom. V.* *Binnius* doubts of the Truth of this History, because *Bede* brought hither Images together with the Gospel. (s)
P. 448.

Bede saith, that *Austin* had a Cross, and the Image of Christ carried before him as he enter'd *Canterbury*. † But it does not appear that he Worshipp'd it; and we may presume he was against Worshipping of Images, as Pope *Gregory* also was, who sent him to Convert the *Saxons*.

And therefore a thumping Miracle, and the Authority of a Council was necessary to introduce Image-Worship, even among the *English*, who receiv'd the Historical Use of Images with their Christianity.

Baronius tells another fine Story out of *Theophanes*, which he says is worthy of Admiration. In the Year, 780, a certain Man digging at the long Walls of *Thrace*, found a Coffin of Stone, and a Man lying in it, with a Writing glued to the side of it, containing these words, *Christ shall be born of the Virgin Mary, I believe in him. O Sun, thou shalt see me again in the Days of the Emperors, Constantine and Irene.*

It was reported, saith the Cardinal, that this was the Grave of a certain Prophet, and his Prophecy which was found written therein, was Revealed from Heaven. *Baron. Annal. ad An. 780. Num. 4. in Spond.*

This Impious Cheat carries with it its own Confutation; the Writing pretends to be before the Birth of Christ, for it speaks of his Birth as a thing

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to come † *that he shall be born of the Virgin Mary.* If this were a real Prophecy, it's clearer than any we have

† *Christus nascetur.*

in the Old Testament. For the *Name* of the Blessed Virgin does not occur there. But the bold Man pretends to Prophecy of *Constantine* and *Irene*, at least 800 Years before they were born. What famous thing has he to grace their Reign with? Why? *The Sun shall see Christ again*, that is, *Images* of him; for so the *Cardinal* applies this Prophecy: He speaks of himself, *I believe in him*, and in the next words Personates Christ, *O Sun, thou shalt see me again.* He wou'd have said, *thou shalt see him again.* This is also a Blunder in the old Prophet of *Bethel*: but behold a worse, he blasphemously overthrows the *second Appearance* of Jesus Christ, and makes it to consist in setting up *Images* of him in the *Face of the Sun.*

Most daring Impostor! who presumes to compare his second *Appearance* in *Images* to his *first Appearance*, when he was born of a *Virgin*. The Patrons of *Images* cou'd find no Command or Example of *Image-worship* in the Gospel, and therefore they trump up spurious Testimonies out of the *Graves*. What they cannot bring down from *above*, they fetch from *beneath*.

Baronius saith, that *Stephen* the *Auxentian* Monk, in his Banishment at *Proconnets*, wrought huge Miracles by the Virtues of the *Images* of Christ, and *St. Mary*, but does not tell us what they were. †

† *Annal ad Ann. 756. §. 11*

He tells us also a Story of the *Image of Christ at Berytus*, which being abused by the *Jews*, and pierced with a Lance, such abundance of Blood came out of it, as not only heal'd the Unbelieving *Jews*, but supplied the Churches of the *East* and *West* with

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very large quantities of it, with which
 || Ibid. §. 2. they heal'd all manner of Distempers. ||

This is such a Miracle as overcharges any Faith that is not strong enough to digest *Transubstantiation*: We whose Faith is guided by the Holy Scriptures, cannot conceive that the *Image* of Christ shou'd pour out such a prodigious quantity of Blood as was not to be found in his Blessed Body; and that this *Imaginary Blood* shou'd produce Effects, that the Scriptures no where ascribe to the Precious Blood which our Great Redeemer Shed on the Cross. The *Apostles*, who expected Salvation by the *Blood* of Christ, were either unacquainted with this *Sanative Virtue* of it, or extream Improvident not to preserve it, when Shed on the Cross for the Cure of Distempers.

But the *Image-worshippers* of the VIIIth Age, were more careful to gain Reputation to *Images*, by mimicking and misapplying the Sufferings of Jesus Christ, than they were to exalt the Merits of his Precious Blood, and the Dignity of his Person; there is this difference between the Vertues of Christ's Blood, and the Blood of the *Image*; that Christ's Blood heals the Souls of them that believe, but the Blood of the *Image* heal'd the Unbelieving *Jews*.

Constantine, Bishop of *Cyprus*, mentions a certain Man, who driving a Nail into the Wall, happen'd to pierce the Forehead of *St. Peter's Picture* which was Painted on the Wall. Hereupon the Man was

taken with a sore Head-ach, and being
 † In Act. IV. advised to take out the Nail, he grew
 Synod. Nic. 2. well again. †

We are sure the *Doctrine of Images* is no part of the Gospel of Jesus Christ; we must therefore say, concerning the *Visions, Revelations, and Miracles* by which they pretend to Establish it. If an Angel

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from Heaven shou'd Preach any other Gospel than that we have receiv'd, let him be Accursed. † We are also assured, that † Gal. i. 8. 9. the Antichristian Apostacy shall be usher'd in after the working of Satan, with all Power, and Signs, and lying Wonders.

|| Ireneus confesses, that Antichrist || 2 Thef. 2. 9.
works Wonders by the Ministry 10.
of Devils, and Apostate Spirits
to seduce the Inhabitants of the
Earth. * * Adv. Hæres.
V. 28.

C H A P. VI.

Leo Isaurus, Constantinus Copronymus, and the Seventh General Council against Images. P. Gregory II. P. Stephen, and the Second Nicene Council for 'em. Remarks on P. Gregory's Epistles to Leo Isaurus.

§. I. **N**either Visions nor Miracles were sufficient to Establish Image-worship in the Christian World, without the Authority of Councils, and the Assistance of the Secular Power, of which I am now to Treat.

Bellarmin confidently affirms, that the first Opposers of Images were the Jews, Mahometans, Magicians and Hereticks. (u)

(u) De Reliq.
Sanct. Lib. 11.
Cap. 6.

This is most false, as we have seen above, and will appear hereafter. If Matter of Fact were true, as it is not, the more shame it is for Image-worshippers, that the very Jews shou'd condemn their Idolatry. That as a Pagan once reproved Jonah, a true Prophet, and an Ass reproved the Madness of another

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profess'd Prophet, so the *Jews* condemn the Idolatry of Christians, and shall rise up in Judgment against 'em. But how come the *Jews* to condemn *Images*? Because the God of *Israel* forbids *Images* in the *Second Commandment*, to which all the Sophistry of the *Cardinal* will never be able to reconcile 'em.

But saith *Bellarmin*, the *Jews* first opposed *Images* in their *Talmud*, which came out, A. D. CDLXXVI. wherein they call the *Christian Churches*, *Houses of Idolatry*. It is to be lamented, that the Idolatry of profess'd Christians shou'd be a *Stumbling block* to the *Jews*, and prejudice 'em against Christianity.

The *Jewish Council*, held *October 22. 1650.* is a lamentable Instance of the Truth of this: 'The Council met in the Plain of *Ageda*, 30 Leagues from *Buda* in *Hungary*, to search the Scriptures concerning the *Messiah*, whether he was already come, and who he was. Several argued the Possibility of *Jesus* being the *Messiah*, from his *Miracles*, their unparallel'd *Desolation*, and *Captivity* since his *Crucifixion*, and the Lord's not answering their *Prayers*, as formerly. After seven Days debate the *Romish* Deputies were called in, namely, two *Jesuits*, two *Franciscan*, and two *Augustin* Fryars, to inform 'em, that if *Jesus* be the *Messiah*, what Rules and Orders he has left his Followers to walk by.

These *Popish* Champions being admitted, forgot the Cause of *Christ*, and spake not a word for him or it; but began to Solicit 'em to become *Professors* to their Holy *Catholick Church* (as they call that of *Rome*) whose Rules and Governments, said they, are the only Institutions of *Christ*, whose *Vicar* the *Pope* is, &c. They Asserted *Transubstantiation*, *Invocation of Saints*, and in particular of the *Virgin*, the *Adoration of the Cross*, &c.

↓

*in Rome
frances
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‘ As soon as they heard these things, the Assembly broke up in great Tumult, crying out, *No Christ, no Woman God, no Images.* Many rent their Cloaths, cast Dust on their Heads, and cried, *Blasphemy, Blasphemy.*

‘ Some thousands of Christians were present, and among the rest one Mr. Sam. Bret, an *English Man*, who reported, that some *Rabbies*, fearing those from *Rome* wou’d spoil all, desired that some *Protestant Divines* might be present. But the *Emperor* so order’d the Matter with the *Pope*, that none of the *Reformed* were admitted. So they chose rather to harden these miserable Souls in their Infidelity, and Prejudice against Christ, than to suffer ‘em to turn *Reform’d Christians.* A Story worthy to be written in all the *(w) The Life Annals and Languages of Christen-* of Mr. Jessey, dom, to the Eternal Infamy of Pa- p. 81. 82. *pists* and their Cause. *(w)*

§. II. Instead of enquiring who first opposed *Images*, *Bellarmin* shou’d have given an account who first introduced ‘em into the Christian Church; for from the beginning the Christians had no *Images.* They cou’d not be opposed before they were in Being, and they were used for *Ornament* before they were *Worshipped.*

Leo Isaurus, Emperor of *Constantinople*, in the Year 726, issu’d out an Edict for Demolishing of *Images*, *(x)* when he had observ’d ‘em *(x) Baron.* to be generally abused to *Idola-* Annal. ad A. try. 726.

In the Year 730, he call’d a Council, wherein the Point of *Images*, the *Intercession* of the *Virgin Mary*, and the *Saints*, and the *Relicks* of the *Dead* were Debated. After these Points were discussed, the *Adoration* of *Relicks* and *Images*, and the *Intercession* of *Saints* were condemned by the Council as *Idolatrous.*

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trous. *Germanus*, Archbishop of *Constantinople*, refused to Subscribe the Decrees of the Council, until they were confirmed by a *General Council*, and of his own accord he laid down his Episcopal Charge.

The Council substituted *Anastasius* in his Place. † *Baronius* takes no notice of this Council, and the Image-worshippers have taken care to destroy the Acts of it, and to suppress the Names of the Bishops that fate in it.

The *Libellus Synodicus* calls it a *Wicked Council held in the Imperial Palace*. *Baronius* observes out of the Acts of *Stephen* the Monk, that the Emperor conven'd a Council of *Senators*. || In the second *Nicene Council*, the Bishop of *Nacolia*, and others are said to have approv'd what was Decreed against Images.

It appears by *P. Gregory's* Epistle to *Leo*, that he wou'd have call'd a *General Council*, in these words, *You have written that there shou'd be Summon'd a General Council, but that seems to us an unprofitable thing.*

† In Vit.
Greg. II.

Platina mentions a Decree of *Leo*, for removing the Cause of Idolatry. † *Baronius* confesses, that *Leo* at first had no thoughts of destroying Images, but to raise them higher in the Churches, that they might not be Worshipp'd by the People. † But the violent Oppositions made to this Edict by *Germanus* and his Confederates, and by the Pope of *Rome*, produced another Order of the Emperors, for the removing of Images out of all Churches, and the Destroying of 'em, as Monuments and Motives of Idolatry. Hence the Name of *Iconoclasts*, or *Image-breakers*, which was given to the Emperor and his Party.

† Ad. An.
726. Num. 3.

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It is unfair therefore in *Baronius*, to suggest that the Emperor did not consult the Bishops of the Church about this weighty Affair. †

† Inconsultis
Religionis
Christianæ
Antistibus.
Ubi supra.

The Emperour's Edict was opposed by *P. Gregory II.* who call'd a Council at *Rome*, in which he condemn'd the *Hereſie* of the *Image-breakers*, as they called it, and confirmed the Use of Images. This was according to *Binius*, in the same Year, viz. 726. (y)

(y) Bin. Tom.
V. p. 460.

Zonaras saith, ' that the Pope did not only Curse the Hereſie of the *Image-breakers*, but renounced all Communion with the Governor of *New Rome* (or *Constantinople*) to wit, *Leo* the Emperor and his Followers, whom he bound in the same Synodical Curse with the Emperor.

' He also hinder'd the paying of Tribute to him, which had been constantly paid him before, and made an Alliance with the *Franks*.

He adds, Therefore Pope *Gregory* having renounc'd Allegiance to the Emperor, because of his perverse Opinion, made Peace with the *Franks*, after he had endeavour'd by his Letters to the Emperor to reclaim him from the Hatred of God, and to reduce him to the Worship of Images. (z) The same is affirm'd by *Baronius*.

(z) Zon. in Bin.
p. 461.

Observe how contrary the Pope's Judgment is to that of God; God saith in the *Second Commandment*, that the Makers and Worshippers of Images do hate him. The Pope imputes the Hatred of God to the Breakers of Images.

Besides, it is worth noting, that the Pope Established Images in the *West*, by an infamous Defection from his lawful Prince, and calling in a Foreigner to Usurp his Dominions. This Rebellion succeeded

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ceeded so well, that the *Roman Pontifs* have since erected an Office of transferring Empires.

This fatal Division of the Empire, which was wholly owing to *Papal* Bigotry for *Images*, occasion'd the Ruine of Christianity in the *East*, and the Establishment of the *Mahometan* Powers; under which the poor Remains of the *Greek Churches* groan to this Day.

In the Year 732, Pope Gregory III. held a Council at *Rome* of 93 Bishops, in which he Excommunicated the Emperor and his Adherents, if they continu'd to oppose *Images*.

The same Pope, as *Baronius* saith out of *Anastasius*, set up in divers Churches at *Rome*, many famous and very valuable *Images*, of Christ, of the Virgin *Mary*, of the Apostles, and of other Saints, and built a magnificent Chappel in *St. Peter's Church*, in which he laid up the Sacred Relicks of all the Saints which he cou'd gather through the whole Christian World. (a)

(a) *Annal. ad.*
A. 732.

Germanus, Archbishop of *Constantinople* joyn'd with the Pope of *Rome*, gave him an account of all that happen'd at *Constantinople*, where he stily opposed the Emperor, † saith the *Annalist*. This occasion'd, as may reasonably be presum'd, a great Tumult in the City against the Emperor, who to pacifie the Mob, remitted the Execution of the Edict against *Images* for a little time. (b)

† Fortiter re-
stitisset Impe-
ratori. *Annal.*
ad A. 726.

(b.) *Ibid.* A.
726. N. III.
and N. VI.

In the Year 754, *Constantinus Copronymus* Summon'd a Council of 338 Bishops at *Constantinople*, in which it was unanimously Decreed, that *Images* were *Idols*, and the *Worshippers* of 'em *Idolaters*, that the departed Saints have no Power to intercede for us; they recogniz'd the Six General Councils, and stiled themselves the *Seventh General Council*.

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The Acts of the Council were opposed and declared Null by *Stephen*, Pope of *Rome*, and his Accomplices, the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, who refused to be present at the Council, as *Baronius* saith.

The Effect of this Council was the breaking of Images in pieces, the burning of 'em, and the defacing of those that were Painted on the Wall. The *Annalist* adds, that the Emperor obliged the People of *Constantinople* to Swear by the *Body of Christ*, the Sacred *Cross*, and the Holy *Evangelists*, that they wou'd no more Worship Images, but that they would call them *Idols*. (c.)

(c) Ibid. ad
An. 754. N.
6. 7.

In the Year 763, the *Turks* made Irruptions into *Armenia*, a just Punishment, saith *Baronius*, for opposing Images, and the Monkish Image-mongers. †

† Ad An. 763:
N. 3.

The truth is, they are the terrible Instruments of God's Vengeance on the Christians for their Idolatry, as was foretold (in *Rev. 9. 15.*—) *That the four Angels that were bound at the River Euphrates, should be let loose with their mighty Armies to plague the Idolatrous impenitent World*, *Rev. 9. 20, 21.*

In the Year 766, there was a Council at *Gentiliace* in *France*, in which the Case of Images was debated, the Acts of it are lost or destroyed. (d) It is probable it was against Images, as were the French Bishops of this Age: And that is the reason why they are not to be found. It appears that the Image-worshippers have suppress'd the Acts of other Councils that were against Images; as the Council of *Constantinople*, under *Leo Isaurus*, the Acts of which are not to be found in the Editions of the Councils.

(d) Ad. An.
766. N. 2.

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In the Year 769, *Stephen*, Pope of *Rome*, called a Council at *Rome*, in which were 12 *Seled French Bishops*, sent for by the Pope the Year before. This *Roman Council* Anathematiz'd all that had been Decreed by the Council at *Constantinople* against Images, and approved the Synodal Epistle of the three

(e) Ibid. ad Patriarchs of the *East*, written to Pope *Paul* for the Adoration of Images. (e.)
Ann. 769. §. 2.

Michael the Emperor (doubtless at the Instigation of the Idolatrous Monks, and other Image-worshippers, who had been Punish'd by *Constantine* for their Obstinacy) digg'd up his Body, together with the Body of *John*, Patriarch of *Constantinople*, who was an Image-breaker, and *Omopharius* his Body, several Years after their Death, which were shew'd unto the People, severely beaten, and afterwards burnt. (f) This is an Instance of the barbarous and inhuman Temper of the Party.

In the Year 780, *Leo IV.* Emperor of *Constantinople*, reviv'd the Severities against the Image-worshippers, which were occasion'd by his finding two Images

(g) Ibid. ad. ges under his *Empress Irene* her Bolster, for which he put her off, and never wou'd lye with her more. (g)
An. 780.

§. III. We are come at length to the *Second Council* of *Nice*, in which Image-worship was restored and Established.

This Council was held under *Constantine*, and his Mother *Irene*, in the Year 787, they met first in the Year 786 at *Constantinople*, but the Soldiers, who had adhered to *Constantine Copronymus*, being zealous against Image-worship, disturb'd the Bishops, which oblig'd 'em to remove to *Nice*, where they Established Impiety by a Law: But of this hereafter.

This

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This *Idolatrous Convention* filed themselves the VIIth *General Council*, and Anathematiz'd the Council of *Constantinople*, as not worthy the Name of a Council, much less of a *General* one.

But *Copronymus* was a *Heretick*, say the Fathers of the *Nicene Council*. He was no more a *Heretick* than the Reforming Kings of *Israel*, who destroy'd *Idolatry*, especially King *Hezekiab*, who destroy'd the *Brazen Serpent*, when it was abused to *Idolatry*, tho' it was originally of *Divine Institution*; the Images which *Copronymus* destroy'd were not so, and they had been abused to *Idolatry* near two hundred Years before, as we have observ'd out of *Pope Gregory's* Epistle to *Serenus*, Bishop of *Marseilles*. *Johannes Cancellarius* objects against it, how can that be called the *Seventh*, which (b) In Bin. agrees not with the *Six General Councils*? (b) *Tom V. p. 516*

This is an unjust Imputation on the Council, for they receiv'd the *Six General Councils*, as appears by the Acts of this Council, which are recited in the Sixth Action of the Second *Nicene Council*.

It is objected further, that the Pope of *Rome* had sent no Deputies thither, nor consented to it.

The Pope's Consent is not Essential to the Acts of a General Council; for Pope *Honorius* is condemn'd for a *Heretick* in the *Sixth General Council*, in which his Epistles were burnt. And in their *Seventh General Synod*, in the last Action, the whole Council denounces an *Anathema* against *Honorius*, *Sergius*, *Cyrus*, and the rest of the *Monothelites*.

Bellarmino endeavours to excuse the *Infallible Pontiff*, by saying, either the Council was Corrupted, which he cannot prove, or else that the Fathers were misinform'd concerning *Honorius*. (i.)

(i.) De Pont.
Rom. IV. Cap.
11.

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Let the Pope be guilty or innocent, 'tis sufficient to my Purpose, that two *Universal Councils* censur'd him for a *Heretick*; which proves they did not take the Pope to be *Infallible*, nor his *Consent* Essential to their Acts.

Hence it follows, that a Council may be *General* without a *Pope*, and that an *Heretical Pope* may be justly condemn'd by such a Council. The absence of the *Pope*, and the *Eastern Patriarchs* is an Evidence of their Guilt, but derogates not from the Authority of the Council. They ought to have appear'd in the Council, and Pleaded for their *Dumb Idols*, if they had any thing to say for 'em.

The Council of *Constantinople*, which consisted of 338 Bishops, and condemned Image worship, according to the Scriptures, was more justly Entitled to the Denomination of *General*, than the *Nicene Assembly*, who Established the Worship of Images, contrary to the Scriptures. The *First Council of Nice*, consisted but of 318 Bishops. The *Second General Council at Constantinople* had but 150 Bishops, and there was no Bishop of *Rome* in it, either in his own Person, or by his Legates. In the General Council of *Ephesus* against *Nestorius*, there were about 200 Bishops.

The second Council of *Nice*, tho' it had about 350 Bishops, had none from the *West*, but the *Pope's* two Legates.

The Papists themselves are not agreed about the Authority of this Council. *Albertus Pighius* wrote a Book, to prove the Sixth and Seventh Councils both forged. || The Seventh was then newly Published, but from what Copy, or upon what Authority, he says, was unknown. *Turrianus* undertook their Defence. *Belarmin* is for Compounding the Business, and is willing

|| Diatrib. de
Conc. 6. 7.

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ling to think that they are both Corrupted. (k) *Binius* also charges the vulgar Version of this Council with several Corruptions, particularly with the Apocryphal Story of an Image of Christ, made by *Nichodemus*. (l)

(k) *Ubi supra.*

(l) *Tom. VI. p. 152.*

We have therefore reason to suspect, that the Acts of the Council of *Constantinople*, under *Copronymus*, which are recited in the Second Council of *Nice* have been corrupted, and are not truly represented.

Bellarmin affirms, it was the usual practice of the *Greeks* to Corrupt Authors. This he proves from the several Corruptions which the Fathers of the Sixth Council discover'd in the Fifth General Council. Pope *Leo* complains, that the *Greeks* had corrupted his Epistle to *Flavianus* in his Life-time, *Epist.* 83. *ad Palestin.* Pope *Gregory* charges the *Constantinopolitans* with corrupting the Council of *Chalcedon*, and suspects they had done the like by the Council of *Ephesus*. (m)

(m) *De Rom. Pont. IV. 11. p. 1000.*

Greg. Lib. 5. ep. 14. (m)

The *Romanists* may shake hands with the *Greeks* for corrupting the *Fathers* and *Councils*. Their *Index Expurgatorius* proves the former; Dr. *Comber's* unanswerable Discourse of *Roman Forgeries* demonstrates the latter. But more hereafter of these Councils.

§. IV. Let us consider what the *Second Nicene* Council can say in Defence of Image-worship.

We will begin with Pope *Gregory's* Epistles to *Leo Isaurus*, which are prefixed to the Acts of that Council.

In the first Epistle, he tells the Emperor, 'That to destroy Images was to Scandalize the whole World, Luke 16. 2. That the Second Commandment forbid Pagan Images, that the Emperor is Unlearned and Blockish' for

|| *Indoctus es & crassus.*

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not understanding this ; that God commanded *Tables of Stone* to be hew'd, *Cherubims* and *Seraphims* to be made, the *Golden Table*, and the *Ark*, and are not these *Figures* and *Images*? That Christ hath said, *where the Body is, there the Eagles will gather together*, Matth. 24. Christ is the *Carcass*, and the *Eagles* that fly on high are Religious Men ; who when they saw the Lord, took his Picture that others might see him. In like manner, they took the Picture of *James*, the Lord's Brother, and of *Stephen* the Protomartyr. *Augarus*, King of *Edeffa* wrote to Christ, who sent him an Answer under his own Hand, with his Sacred and Glorious Face ; that we Worship Images not as Gods, but we Worship Christ and the Saints by their Images. The sight of Images raise Compunction in us.

These are the Pope's Arguments for Images. As to the First, It was not the Destroying, but the Erecting of Images that has proved a Scandal, and a Stumbling-block unto the World, whereby thousands have perish'd under the dreadful Guilt of Idolatry. It was not the destroying, but the

(n) *Judg. 8. 27.* setting up of *Gideon's Ephod*, that prov'd a Scandal and a Snare unto *Gideon*. (n) It was not the Destroying, but the *Burning Incense* to the Brazen Serpent that provoked God. (o) The *Romanists* burn Incense to their Images.

2. We have proved above, that the Second Commandment, forbids all Images of God the Father and of his Son *Jesus Christ*. The Emperor was not *Blockish*, as the *Insolent Pope* impudently tells his Sovereign Prince, but was *quick of Understanding in the Fear of the Lord*, and used the Power which God had given him to cut off the Occasions of Idolatry.

3. The

3. The *Tables of Stone, Altar, and Ark*, were no *Images* to be Worshipp'd, and therefore are impertinently alledged. The *Cherubims* were out of the Peoples sight, were not made to be Worshipp'd, and were set up by expresse Command. Popish Images are set up in the view of all, that they may be Worshipped, not only without, but against the expresse Commandment of the Lord.

4. *Gregory's Fourth Argument* is a gross perverting of the Holy Scripture; none but a Man of the Pope's *Acuteness* wou'd have call'd the *Person* of our Blessed Saviour a *Carcase*, and *Painters high-flying Eagles*.

This is such a Commentary on the Words of Christ (*Matth. 24.*) as gives but an odd *Idea* of the Infallible Intellect of a Pope. He shou'd have told the Emperor, who were these *Religious High flyers*, when, and where they took the Pictures of Christ and his *Apostles*.

The Epistle of *Abgarus*, and Christ's Answer, are suspected by *Valesius* to be Spurious. (p.) The Story of Christ's sending his Picture to him, was invented after *Eusebius* his Time, who met with no such thing in the Records of *Edessa*.

(p.) Annot. in
H. Eccl. Eu-
seb. Lib. 1.
Cap. 13.

Abgarus directs his Letter 'to *Jesus*, the Good Saviour, who appear'd in the Coasts of *Jerusalem*. He concludes from his Miracles, that he is either God come down from Heaven, or the Son of God.

How comes the King of *Edessa* to know *Jesus* Christ to be a Saviour, and to have appear'd among Men, and to be God, or the Son of God? Christ might have said concerning this Man, as he did concerning the *Centurion*, that he had not found so great Faith, no, not in Israel: And, if so, how comes his Faith not to obtain the same Effect of a present Cure,

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as that of the *Centurion*. *Abgarus* was not heal'd of his Disease till Christ was ascended to Heaven.

The Expressions of *Saviour*, and the *Appearance of the Son of God*, are apparently taken out of the Gospel, and cou'd not proceed from a Heathen Prince without special Revelation.

Christ's *Answer* to him begins thus, ' *Blessed art thou, O Abgarus, who hast believed in me whom thou hast not seen.*

These words are taken out of *John 20. 29.* whose Gospel was written long after this pretended Epistle of Christ. It is also very unlikely that *Abgarus*, a Petty King of a very little City, † as he himself calls it, shou'd tell *Thaddeus*, when he came to him, that he wou'd have made a War on the Jewish Nation, and destroy'd 'em for Crucifying Christ, but that he fear'd the Romans.

Eusebius calls him *τοπάρχης*, which *Valesius* renders *hujus civitatis regulus*. In his Epistle, he styles himself *τοπάρχης ἐδέσσης*, the little Prince of *Edeffa*. *Toparcha*, according to *Calepin*, is the Governor of one Province, or Place, which was called a *Toparchy*, and he refers us to this History of *Abgarus*. Such a Petty Prince was no Match for the Jewish Nation, if the Romans had stood Neuters.

5. *Gregory's* Fifth Argument, that they Worship'd Christ and the *Saints* by their *Images*, has been consider'd above in the Jewish and Pagan Idolatry. The *Jews* Worshipp'd God by Images so did the wiser Pagans. The *Romish* Idolatry is therefore the same in Substance with that of the *Jews* and Pagans.

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6. As, to the *Compunction* they excited in him, I answer, True *Compunction* is excited by Means Divine-ly appointed, such as the *Word, Sacraments, Prayer* and *Meditation*, and not by *Images*, which God hath forbidden. God will bless only his own Ordinances; and *Satan*, who transforms himself into an Angel of Light, may excite some *counterfeit Affections* by Graven Images, the more to recommend 'em to Superstitious Persons.

7. This *Epistle* informs us of the true Reason, why the Emperor Demolished Images; it was because they were abused to Idolatry. *Thou sayst*, saith Gregory, reciting the words of the Emperor's Letter, *Images succeed in the place of Idols, and that those that Worship 'em are Idolaters.* (q)

(q) Greg. Ep.
1. ad Leon.
Haur. in Bin.
Tom. 1. p. 501.

This may serve to confute that ridiculous Fable of the *Byzantine Monks*, that the Emperor Demolished Images, in Performance of his Oath to the *Jews*; who, when he was a Child, foretold his coming to the Empire, and engaged him to destroy the Christians Images. (r)

The Emperor's own Declaration ought to be admitted before the unproved Assertions of his profess'd Enemies. His destroying of Images was not to gratifie the *Jews*, but to express his just Zeal against *Idolatry*.

(r) Baron. An-
nal. ad An.
726. §. 1. 2.
and Bellarm.
de Eccl. Tri-
um. Lib. 2.
Cap. 6.

If it had been to please the *Jews*, how comes he to defer it to the Tenth Year of his Reign? Gregory tells him, that he made no mention of *Images* for the first *Ten Years* of his Reign. Doubtless, the Observations he had made of the Growth of Superstition and Idolatry, induced him to remove Images, which were the occasion of 'em. He was so far from favouring the *Jews*, that he Persecuted them, and

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(s) Ad. An. 722. §. 1. compell'd 'em to receive Christian Baptism, as *Baronius* affirms. (s)

Baronius himself confesses, that the Emperor was first put upon destroying Images by *Theophilus*, Metropolitan of *Macedonia* in *Phrygia*. †

8. Another thing remarkable in the Pope's Letter, is the huffing Language which he gives the Emperor, his Lord and Sovereign. We observ'd above, how he calls him *Ignorant* and *Blockish*. He tells him, 'That he has nothing to do in Church Affairs; that tho' the Emperor had written to him to have a General Council call'd, he judg'd it needless and unprofitable: That his opposing Images is *Turbulent*, *Insolent*, and *Proud*: That he and his Brother *Germanus*, Bishop of *Constantinople*, who was also an Image-worshipper, had Power to loose things in Heaven and on Earth. He commends the Zeal of the Women of *Chalcopratia*, who kill'd the Emperor's Officer as he was destroying the Image of Christ, in Obedience to the Emperor's Command; and blames the Emperor for sending his Soldiers to Murder he knows not how many Women: He calls the Emperor's Actions *juvenile*, and *puerile*; insults him on the account of the Contempt done his Image in the *West*, where it was trampled, and broken to pieces: Reproaches him with the Incursions of the *Lombards*, and other Northern Nations, who had wasted *Decapolis*, and taken *Ravenna*; all which he suffer'd for his *Impudence* and *Folly*.

It seems the Emperor had threaten'd to send to *Rome* to destroy the Image of *St. Peter*, and to bring Pope *Gregory* a Prisoner to him, as *Constantine* had done by Pope *Martin*. To that he answers,

'That the Popes of *Rome* are the Partition-wall and Bulwark of the *East* and *West*, the Arbiters

‘ and Moderators of Peace: That *Constantine*, who
 ‘ had banished Pope *Martin*, and others, was Slain
 ‘ in the Church by *Nezeuxius*, when he understood
 ‘ by the Bishops of *Sicily* that he was a *Heretick*.

‘ That all the Kingdoms of the *West*
 ‘ trust in the *Pope* and *St. Peter*, whom † Οὐδὲν ὁμιλεῖται
 ‘ they hold to be a *Terrestrial God*; † that ἡ Χριστός.
 if he has a mind to try the Experiments, those of the
West are ready to avenge their Friends in the *East*,
 whom the Emperor had unjustly harassed.

Thus far the *Pope*. Is this the Man that styles
 himself the *Servant of the Servants of God*, the
 Successor of *St. Peter*, who taught *Sub-*
jection to Kings and Rulers, † the Vi- † 1 Pet. 2. 13.
car of the Meek and Humble Jesus? It
 cannot be the Spirit of *Christ*, but of *Anti-christ*,
 that directed a *Subject* thus to insult and threaten his
Sovereign; to approve the most barbarous *Assassinati-*
on of another Emperor in the most *Sacred Place*, by
 the *Hereticating* Judgment of the *Bishops*, Men of
 the most *Sacred Character*, to pronounce *St. Peter*,
 the *Terrestrial God* of all the *Western Kingdoms*.

I have given the fuller Account of this first *Epi-*
stle of Gregory to Leo Isaurus, because it contains
 the Substance of the Arguments for *Images*, and gives
 a just Idea of the chief Patron of ‘em.

§. V. Pope *Gregory’s* Second *Epistle to Leo Isau-*
rus, has no new Arguments in Defence of *Images*.
 It seems his Holiness had spent all his Ammunition in
 his First *Epistle*, which wrought no Change in the
 Emperor, as he complains in the beginning of this
Epistle, in which he Censures the Emperor for ‘ not
 following the Holy Fathers, *Gregory Thaumaturgus*.
 ‘ *Greg. Nyssen*, and *Greg. the Theologus*, *Basil* and *Chry-*
 ‘ *sostom*. He blames the Emperor for styling himself
 ‘ *Emperor and Priest*, shews the difference between
 both.

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He says, ' Images edifie Men, Women, and little Children newly Baptized.

He exhorts him, ' To imitate Holy Church, that these are not the *Doctrines* of Emperors, but Pontiffs, for they have the Mind of Christ.

He insolently tells him, ' That his Military Intellect, which is *Foolish* and *Blockish*, is not capable of understanding Spiritual Doctrines; that Pious Emperors never refused to obey the Pontiffs of the Churches; that he had subscribed with his own Hand, and confess'd, that he that removes the ancient Land-marks is Accursed; that herein he is Self-condemned, and has caused the Holy Ghost to depart from him; that he Persecutes them, and Tyrannically vexes 'em by Military and Carnal Force.

He prays Christ, that he would set the Devil upon him, † as the Apostle saith, to deliver such a one unto Satan. That his Impudence and Inhumanity had thrust his Soul into Hell.

The Emperor asks the Pope, *How came it to pass, that there is nothing said of Images in the Six General Councils?*

The Pope answers, ' Even as there is nothing said in them about Eating and Drinking, because the Necessaries of Life were appointed from the beginning: So were Images deliver'd, and the Bishops brought Images to the Councils, nor are there any lovers of Christ, or Religious Persons who travel without 'em.

He challenges the Emperor again, as he had done in the former Epistle, ' To write to the Christian World, that Gregory, Pope of Rome, and Germanus, Patriarch of Constantinople, had erred concerning Images, and were willing to bear the blame of 'em; who have receiv'd Power of the Lord to bind and loose things on Earth and in Heaven. He concludes,

† *ἵνα πικρὴν
σοὶ διαίτημα.*

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concludes, telling the Emperor, that since he refused to obey his humble Admonitions he had given him, that he shall have his Portion with his perverse Teachers.

Some Notes on Pope Gregory's Second Epistle.

1. He has not one Testimony of Scripture to countenance the Worship of Images. Instead of that, he recommends to him the Opinion of some Doctors of the Church, some of which, if not all, are misrepresented, as we shall see hereafter. The Authority of Men and Angels ought not to sway against the Holy Scriptures, which condemn Worshipping of Images.

2. The Edifying Use of Images has been consider'd already.

3. A Christian Emperor that demolishes Images, which are forbidden by the Scriptures, has more of the *Mind of Christ*, than an Anti-Christian Pontif, who pleads for Images. We have the *Mind of Christ* no longer than we keep to the *Word of Christ*.

4. The Pope again reproaches the Emperor's Foolish and Blockish Intellect, because it's not of the same size with that of his Papal Humility. But if we believe the Prophet, who saith, that *those that trust to Graven Images are like unto them*, they that worship Blocks have the most Blockish Intellects.

5. What Warrant has the Pope for Praying to Christ to send the Devil to the Emperor? Peter Pray'd to Christ to deliver Souls from the Devil, and the Pope Prays 'em to the Devil. St. Paul bids us Pray for Pagan Emperors, and Pope Gregory Prays against a Christian Emperor. Indeed the Apostle delivers an Incestuous Person to Satan, that is, casts him out of the Church into the Kingdom of Satan; but

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but he Prays not unto God to set the Devil upon him, as the Pope doth.

6. His Answer to the Emperor's Question, *Why the Sixth Councils made no mention of Images*, is very Comical, because, forsooth, they do not mention Meat and Drink; as if Images were as necessary for Devotion, as Meat and Drink are for the Support of Life. Pope Gregory shou'd have prov'd, that the Bishops brought Images to the Six General Councils.

We are told indeed, that *Justinian* the Emperor, and some others before him, had Painted in the Porch of the Temple of *Sophia* at *Constantinople*, the Bishops who had been at the Six General Councils, but they were not set up to be Worshipp'd.

Philippicus, Emperor of *Constantinople*, being a *Monothelite*, order'd these Pictures to be razed out, not out of any dislike to Images, as *Bellarmin*

† De Reliq.
Sanct. Lib. II.
Cap. 6.

observes; † but in Opposition to the Sixth Council which had condemn'd the *Monothelites*. Pope *Constantine*, to shew his Respect to the Six General Councils, caused 'em to be curiously Painted in the Porch of *St. Peter's Church* at *Rome*: And he Decreed, that the Name of *Philippicus* shou'd not be receiv'd at

(u) Plat. in
Constant. 1.

Rome in any publick or private Writings, nor his Image stamp'd on their Coin. (u) But this does not prove that the Fathers of the Six General Councils brought Images with 'em, or Worshipp'd 'em, as Pope Gregory suggests.

7. It appears by this Epistle, that Pope Gregory, and *Germanus* were the two Champions of the Image-worshippers; and that by Virtue of their Power of Binding and Loosin^g things in Heaven and Earth, they thought themselves Infallible, and that they cou'd not be charged with any Error. This Power of the Keys, which the Pope boasts of in both

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his Epistles, is not that which Christ gave unto Peter, and all faithful Pastors, for that was no more than a Power to dispense the *Doctrine* of the Gospel, and to apply, or withhold the *Seals* of it, according to the Will of Christ. This is usually called the Key of *Doctrine* and *Discipline*; but if the Pope, or any other Bishop misuse the Keys, by *binding* where Christ *looses*, or *loosing* where Christ *binds*, they may *shut* themselves out of the Kingdom of Heaven, but cannot prejudice such as believe in the Son of God, and obey his Gospel. The Keys that pretend to Authorize the Worship of *Graven Images*, which excludes from the Kingdom of Heaven, can be no other but those of the *Bottomless Pit*, which were given to a certain *Star* which was fallen from Heaven, who open'd the *Bottomless Pit*, and fill'd the World with a Hellish Smoak, in the Darkness of which the *Worship of Devils, and Idols of Gold, and Silver, and Brass, and Stone, and Wood*, enter'd into the Christian World undiscover'd. †

† Rev. 9. 1,
2, 3, 20, 21.

C H A P. VII.

The History of the Second Nicene Synod. Begun at Constantinople. Consisted of Eight Actions: Remarks on Action I. II, III, IV. Their Arguments for Image-worship, Answer'd. First, From Scripture. Secondly, Testimonies of Fathers. Thirdly, Miracles.

THE Second Council of Nice first conven'd at Constantinople, where it met with great Opposition from several Bishops, and a vast number of Laicks,

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Laicks, who remonstrated against the *Assembling* of a *Synod*, and that they ought to consent to the removing of Images. Several *Bishops* had their Meetings, (or *Conventicles*, as they were called) and complain'd of the Patriarch, who threaten'd to Suspend 'em for Conventicling.

The Emperors and States being come, they commanded the Council to meet at the Apostles Church. The Day before they were to sit, the Soldiers came to the Temple in a furious manner, and cried unanimously, there shou'd be no Synod held there. However, on the Day appointed they met in the appointed Place, and as they were reading some Synodical Writings, forbidding the holding of an *Universal Synod*, without the Consent of all the Patriarchs, the Soldiers Tumultuously Assembled at the Church-door, exclaiming against the Council, who were set on by some in the Council that were ill-affected to Images. Whereupon the Government commanded the Council to separate, that they might escape the Popular Fury.

As the Bishops were going out, some of 'em, in Confort with the People, cried up the late *Seventh Council*.

Not long after the Emperors drew the Soldiers out of the City, under the Pretence of marching against the *Arabs*. When they were gone as far as *Malagena*, they were Disbanded, and ignominiously dismissed. The next Year the Emperors commanded the Synod to meet at the City of *Nice*. (w)

Paulus Diaconus gives a different Account of the Tumults that was rais'd by the People and Soldiers. He saith, that at the first opening of the Council, there was a Disputation and Conference about Image-worship in the Presence of the Emperors. *Tarasius*, and some Bishops and Monks endeavoured to defend the

Ado.

(w) Sept. Syn.
Anteaeta in
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Adoration of Images. Several Bishops, Senators, and great Officers opposed Image-worship. When the Patrons of Images cou'd not prevail by Argument, they attempted to exclude the other Party from the Congress and Disputation. This occasion'd a Tumult of the People, which yet was soon suppress'd. For the People cou'd not endure to see those that opposed Images excluded the Disputation. When they were re-admitted, the People was quiet. They return to their Disputation. The Opposers of Images so press'd the Image-worshippers with the Testimonies of the Scripture, that despairing of the Victory, they Dissolv'd the Synod, and took other Measures. †

† Paul. Disc.
Rer. Roman.
Lib. 23. in
Magdeburg.
Cent. VIII.
Cap. 9.

This Disagreement between *Ignatius* the Monk, who Publish'd the Life of *Tarasius*, and *Paulus Diaconus*, is an Argument, that things are unfairly represented by the Monks.

This Narrative shews, that the *Empress* and her *Idol-shepherds*, met with greater Difficulties than they expected in establishing *Image-worship*: That there were great Numbers of *Bishops* and *Laymen*, that courageously asserted the Seventh General Council against Images.

The following Year having cashier'd the Dissenting Bishops, or brought 'em over to their Party, the Patrons of Images met at *Nice*, not to Consult and Deliberate, whether it was Lawful to Worship Images, but to Decree the Adoration of Images. This appears by *Tarasius* the Patriarch of *Constantinople's* Synodical Oration.

The Debates and Determinations of the Synod, consist of Eight Actions.

ACTION

ACTION I.

The *First Action* contains the Testimonies of divers approved Authors, shewing, that penitent Hereticks may be admitted, as may also such Orthodox Persons as have received Impositions of Hands from Hereticks.

In this Action, we have the Names of several Bishops who had opposed Images. These were obliged to renounce their former *Heresie*, as they call it, and on their publick Recantation, were admitted to sit in the Council. Of this Number, was *Basil*, Bishop of *Ancyra*, *Theodorus* of *Myra*, and *Theodosius* of *Amorium*. This is a Demonstration, that Freedom of Debates was not to be expected, in this Council, since none were admitted to sit in it but such as declared themselves for *Image-Worship*.

ACTION II.

§. I. *Gregory*, Bishop of *Neocesaria* was introduced into the Council by the Emperor's Messenger, where he made a Recantation of his *Heresie* in opposing Images, but was not admitted to sit in the Council until they shou'd further consider his Case.

Pope *Adrian's* Letter to the Emperor was read, in which he presses 'em to restore the Sacred Images, by many Arguments.

First, he tells 'em, the Legend of *Constantine* the Great, who being a *Persecutor*, and a *Bloody Man*, and also a *Leper*, dream'd, that *St. Peter* and *St. Paul* came to him, and admonished him to send for Pope *Silvester*, who was fled to hide him in the Mount *Soracte*, because of the Emperor's Persecution, and the Pope wou'd shew him a Fish pond, by washing in which he shou'd be cured of his Leprosie. He sent for *Silvester*, and having discoursed him about his Dream, ask'd him, if he had the Images of those Apostles; which when Pope *Silvester's* Deacon brought to the Emperor, he cried out, that
 + these

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these were they whom he had seen. Behold, saith Pope *Adrian*, how from the very beginning of our Religion, all Christians had Images.

Besides, *Abel* offered the First-fruits of his Flock to God of his own *Will and Plea-*

sure; † *Noah* built an Altar, and offered Sacrifice thereon, of his own *Will*

and Pleasure; in like manner, *Jacob* erected a *Pil-*

lar of his own *Will and Pleasure*, and all these were accepted of God: So all things whatsoever

that are appointed by humane Discretion for the Honour of God, are pleasing to

him. (x) For the same *Jacob* Worshipp'd the top of *Joseph's Staff*,

therein shewing his Affection, and doing Honour, not to the *Staff*, but to him that held it.

God commanded the making of the *Tabernacle*

and *Cherubims*. Therefore all things that are done in the Church for the Honour of God, are Holy

and Sacred. God commanded *Moses* also to make the *Brazen Serpent*, and to set it up for a Sign. O

the Madness of those that will not Worship Images! Were the *Israelites* heal'd by beholding the

Brazen Serpent, and shall we doubt of their being saved who behold and Worship the Images of Christ

and the Saints? It is Prophefied, that an *Altar* and a *Pillar* shall be in the Land of *Egypt*, and shall be for

a Witness and for a Sign to the Lord, *Isa.* 19. The Prophet foretelling the coming of our Redeemer,

exhorts us to Worship his Face according to his Humanity, saying, *I will seek thy Face*, *Psal.* 16.

Again, *All the rich of the Earth shall entreat thy Face*, *Psal.* 44.

They say, *Basil*, in an Epistle to *Julian* the Apo-

state, makes the Adoration of Images an Article of his Creed, and inserts it next to that of the Re-

(x) ΕΙς τὴν ἀν-
δραπὴν ἰστα-
μένην.

mission

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‘ mission of Sins, in these words, for the obtaining of
 ‘ which, I Honour and Adore the Images of the Apo-
 ‘ stles, Prophets and Martyrs, because by their In-
 ‘ tercession I obtain Mercy of the Lord. He cites
 ‘ also Cyril, Athanasius, Epiphanius, &c. for Images.

He also finds fault with *Tarasius* his Consecration, who from a *Laick* was made a *Patriarch*, and concludes, but for his Zeal in setting up Images, he had not consented to his Consecration.

§. II. These are all the Arguments in Pope *Adrian's* Epistle for Image-worship. The first is fabulous, and makes *Constantine* a *Leper*, and a *Persecutor*, which no Historian that lived in the same Age with him, makes mention of. *Eusebius*, who professedly wrote his Life, gives a very different account of his Conversion, and assures us, that he was Baptized,
 (y) De Vit. not by Pope *Silvester*, but by *Eusebi-*
 Constant. us of *Nicodemia*, a little before his
 IV. 61. Death. (y)

(x) Hist. Eccl. *Socrates* gives the same Account of
 I. 39. his Baptism. (z)

The Council of *Ariminum* also, which consisted of Western Bishops, do affirm in their Letter to *Con-*
 (x) Theod. stantius the Emperor, that his Father
 Eccl. Hist. II. Constantine, being Baptized, enter'd in-
 19. to his Rest. (z)

This implies, that he was Baptiz'd not long before his Death.

These Testimonies are sufficient to detect the Falshood of Pope *Adrian's* Story, which is rejected by the more judicious *Romanists*. The Pope's first Argument for Images proves no more but this, that
 (†) Hab. 2. 18. Images which are a Lye, † need the support of lying Stories.

2. *Adrian's* Second Argument, that *Abel*, *Noah*, and *Jacob* served God according to their own Wills, is false. *Abel* offer'd in Faith, which he cou'd not do without

without a *Command* and a *Promise*. God *Conversed* with *Adam* after the *Fall*, and gave him *Laws of Worship*, which he taught his *Children*. God appear'd to *Noah* and *Jacob*, therefore what they did is no *Rule* for us, who have not the same *Visions* of God, which they had. Besides, God declared himself well pleased with the *Sacrifices*, *Altars*, and *Pillars*, wherewith they Honour'd God; but what is this to *Images*, which God has *forbidden*, and declared to be *displeasing* to him? Let us put this Argument into *Form*, the *Patriarchs* offer'd *Sacrifices*, which God *commanded* and *accepted*; therefore we may *Worship Images*, which God *forbids* and *abhors*. The *Pope's Divinity* and *Logick* are equally *Infallible*. He gravely infers, *All things whatsoever that are appointed by humane Discretion for the Honour of God, are pleasing to him*. Rare *Divinity*! *Human Discretion* appointed the *Golden Calf* for Honour of *Jehovah*, † therefore it was † *Exod. 32. 5.* pleasing to him. *Moses* was commanded to do all things according to the *Pattern in the Mount*, the *Apostles* were obliged to teach what *Christ* commanded; || but the || *Mat. 28. 20.* infallible *Succeffor* of *Peter* makes *human Discretion* the *Standard* of *Religious Worship*. God complains, that the *Peoples Fear* towards him was taught by the *Precepts of Men*. Therefore, saith *Christ*, *They Worship* † *Isa. 29. 13.* in vain. || No, saith the good *Pope*, || *Mat. 15. 9.* they please God. This is an *Instance* of the miserable *Shifts* that the *Pope* was put to in the *Defence* of *Image-worship*. But we must excuse the *Weakness* of his Arguments, since the Cause would admit of no better.

3. *Jacob* did not *Worship* the top of *Joseph's Staff*, as the *Pope* and the vulgar *Version* falsely render the

H

Apostle's

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Apostle's Words, † which are these, *he*
 † *Heb. 11. 21.* *Worshipp'd upon the top of his Staff.*
ὁτι τὸ ἀκροῦ. That is, *Jacob* being on his Death-bed,
 fate on his Bed, leaning on the top of
 his Staff to support his weak Body; while he Bless-
 ed his Children, and Worshipped. The *Pope* leaves
 out the word *upon*, which is in the Seventy, and in
 the *Apostle*, and wou'd have us imagine he Wor-
 shipp'd the top of his Staff.

Austin understands the place, as we do, that *Jacob*
 Worshipp'd God, resting his Body on a Staff, as old
 Men use to do: And it appears from him, that the

Latin Copies in his time had *Super Cap-*
ut virga, upon the top of the Staff. (a)
 (a) *Quæst. in Gen. Lib. 1.* The *vulgar Version* has been since cor-
 rupted, probably to give Countenance
 to *Image-worship*. The *Syriack Ver-*
on, which is the most ancient, agrees with the
Greek and ancient *Latin*, *he Worshipped upon the*
head of his Staff.

Indeed, some of the *Greek Fathers*, as *Theode-*
ret, and others, who read it as we do, under-
 stand the Place of *Civil Worship* towards the
Scepter which *Joseph* held in his Hand, as *Ru-*
ler of Egypt, and that now *Joseph's*

(b) *Theod. in Gen. q. 108.* *Dream* was fulfilled, that the *Sun*
Moon, and *Eleven Stars* bowed unto
 him. (b)

4. The *Cherubims* and *Brazen Serpent* have been
 consider'd already. He must have a Forehead of
Brass, who dares infer the Lawfulness of *Images*
 which God has forbidden from the *Brazen Serpent*
 which God commanded; and not only so, but pre-
 sumes to ascribe *Salvation* to *Image-worship*.

Our Lord *Jesus* teaches, *that as Moses lift up the*
Serpent, *so must the Son of Man be lifted up*, *that*
whosoever believeth in him shou'd not perish, but have
 ever

everlasting Life. (c) The Pope teacheth, that as *Moses* lift up the *Serpent*, we may lift up *Images*, and be saved by *Worshipping* of 'em, *Image-worship* can produce no other but an *Imaginary* Salvation. (c) Jo. 3. 14 15.

5. The *Altar* and *Pillar* in the Land of *Egypt*, is to be *Spiritually* understood, as all *Interpreters* agree, and makes nothing for *Images*, which are neither *Altars*, nor *Pillars*. Nor did the *Jews* *Worship* *Altars* and *Pillars*.

6. With what *Face* can the Pope apply *seeking* *God's Face* to *Image-worship*? Did *David* *Worship* *Images*, when he said, *Thy Face, Lord, will I seek*? † We read in the *New Testament*, that *God* gives the *Light of the Knowledge of his Glory in the Face of Jesus Christ*. (d) Will any but a Pope, affirm, this *Face of Christ* to be the *Image of Christ*? (d) 2 Cor. 4. 6.

7. As to *Basil's* inserting the *Doctrine of Images* in the *Creed*, which he sent to *Fulian*, we will allow it to be an *Article* fit for the *Creed* of an *Apostate* *Emperor*. But if this be *Basil's Creed*, it is a very lame one, for he leaves out the *Resurrection of the Body*, and the *Life Everlasting*; instead of which he accommodates the *Emperor* with the *Doctrine* and *Belief of Images*, which exclude from the *Hope of the Resurrection to Everlasting Life*. For *Idolaters* are shut out of the *Kingdom of God*.

This *Omission* is very justifiable in an *Idolatrous Creed*. We are not to be determin'd by the *Testimony of Fathers*, admitting they were genuine and pertinently applied, as it's certain some are not. All they prove, is, that those *Fathers* who speak favourably of *Images*, were *Men* subject to *Error*, and did not foresee the gross *Idolatry* that was occasion'd by setting up *Images* in *Christian Temples*.

One thing more is remarkable in this Epistle, and in the second to *Tarasius*, that the Pope admits the Uncanonical Consecration of *Tarasius*, on the account of his *Zeal for Images*, which otherwise he wou'd have protested against. Let a Man be but *Zealous for Images*, and the good Pope can overlook the Transgressions of the Canons, which are the *Pontifical Law*. On the other hand, *Baronius* reproaches *Constantine* the Monk, and Bishop of *Syleum*, for being Uncanonically advanced by *Copronymus* the Emperor into the See of *Constantinople*, without the Election of the other Bishops; and he calls him an *impure wicked Man*, because he was against Images. (e)

(e) *Annal. ad An. 754. §. 6.*

But *Tarasius* is a Person of *Eminent Piety* with the Cardinal, because of his *Zeal for Images*. (f) A *Pious Man*, in the Language of this Age, is an *Image-worshipper*, and an *Impious Man* is one that *opposes Images*. This is a sure Rule by which we may judge of the Characters of Men, as described by the Historians of the Seventh, and Eighth, and following Centuries, especially the *Byzantin Monks*, that treat of the Controversie about Images.

(f) *Ad. An. 784. §. 2.*

Pope Adrian's Epistle to Tarasius.

§. III. This *Epistle* has nothing of Argument, but this is considerable in it, that the *Nicene Council* was called on purpose to *set up Images*, and to condemn the Council of *Constantinople*, which the Pope exhorts *Tarasius* to bring to the desired Issue, threatening, that if *Images be not restored*, he dare not receive his *Consecration*.

This Letter being read, *Tarasius* asks the Fathers, if they receiv'd the Pope's Letters, and joyn'd with him in the *Adoration of Images*. They answer'd, *The whole Synod so believes, so thinks, and so dogmatizeth.*

Peter

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Peter, and Peter the Pope's Legates ask'd the Synod, whether they receiv'd Pope Adrian's Letters? They answer'd, *We follow, and receive, and admit them.*

Thus the Council determin'd the Worshipping of Images, on the Credit of the Pope's Letters, without ever putting these Questions, whether it was lawful to make Images of *Jesus Christ*, who is *God-Man*? And if it was lawful, whether it was expedient? Since it is possible they might be abused by Idolatry, as they had been in the Diocess of *Marseilles*. Whether the *Second Commandment* does not forbid all Image-worship? Whence the *Jews* were not Idolaters in Worshipping the True God by *Graven Images*? Whether the *Pagan Idolaters*, did not many of 'em Worship an invifible Deity by their Images, which they Worshipp'd only as Representations and Symbols of a Divinity? If fo, whether Christians in imitating their way of Worship, be not guilty of grofs Idolatry? Whether the Old and New Testament do not forbid all Worship of Images? Whether Christ and his Apostles did ever recommend the Adoration of Images? Whether the Apostles did well in condemning *Pagan Images*, declaring against the lawfulness of *things offer'd to Idols*, and exhorting the Christians to *flee from Idols*? Might they not as well have allow'd their old Images, as the *Jesuits* do in *China*, and advise 'em to change the use of 'em, that is, call the Image of *Jupiter* by the Name of *Jehovah*, to which *Jove* is near of Kin, and doubtless is deriv'd from it; call the Image of *Mercury*, the Messenger of the Gods, by the Name of Christ, the *Father's Messenger*, and the Image of *Venus*, by the Name of the *Virgin Mary*. This wou'd have been a short cut of introducing Christianity into the Pagan World. The Apostles might have told the Pagan Idolaters, 'Gentlemen, we come not to

H 3 ' de.

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‘ deprive you of your beloved *Images*, the *Symbols* of
 ‘ your ancient Religion, but to perswade you by
 ‘ these, or a new Set of *Images* which we shall give
 ‘ you, to Worship the *true God*, and *Jesus Christ*,
 ‘ and his *Mother*, and the *Saints*.

But the Holy Apostles were unacquainted with
 this *Imaginous Method* of Converting the Heathen.
 They condemn’d not only the false Deities of the
Gentiles, but all Representations of the True God.
 St. Paul in his Sermon before the States at *Athens*,
 declares that *God is not Worshipped with Mens Hands*,
that Man is the Offspring of God, *that therefore we*
ought not to think that the Godhead is like unto Gold,
or Silver, or Stone Graven by Art and

(g) *Acts* 17. *Man’s Device.* (g) He allows no I-
 25, 29. *mage of God but Man, who is made af-*
ter God’s Image; not with respect to

his *Body*, which is from the Earth, but of his *Soul*,
 which is from above, and is therefore called the *Off-*
spring of God. The same Apostle asserted the
 Deity of our Lord Jesus at *Athens*,
 † *Ver.* 18. † and therefore his Argument against I-
images must include him also.

The *Nicene* Fathers might have been ask’d fur-
 ther, if there be no Evidence in the New Testament,
 that Christ and his Apostles appointed *Images*, how
 came they to be introduced into the Church? Who
 had Authority to change the whole Frame and Me-
 thod of Christian Worship? It is certain the *Jews*
 had no *Images* in Christ and his Apostles Time. This
 is evident from *Philo* and *Josephus*. Did Christiani-
 ty teach the *Jews* to Worship *Images* which they ab-
 horred before? Was their *Conversion* to Christianity
 a Conversion from the *Hatred* of *Images* to the love
 of ’em? It appears from the History of the *Acts* of
 the Apostles, that the *Believing Jews* were zealous
 for

for the Law of *Moses*, not only that of the *Ten Commandments*, but of the † *Act. 21.* very *Ceremonies* also.

Can it be thought that those who were so zealous for the lesser things of the Law, wou'd all of a sudden be reconcil'd to a Practice that was against the express Letter of the *Second Commandment*. They charge *Sr. Paul* with Prophaning the Temple, but not a word of his *Worshipping Images*. Had he, or any of the Christians introduced any such thing among them, we shou'd soon meet with it among the chief Articles of their Accusation. It is remarkable, that the first *Christian Churches* were *Jewish Converts*, who from their very Infancy were taught to *abhor Idols*. The *Gentile Churches* grew on the Root of the *Jewish*, and were planted by the Ministry of *Jews*, for such were all the Apostles. If *Images* were not introduced by the *Jewish Christians*, they must owe their Original to the *Gentile Christians*, who were Converted from *Idolatry*, and might be tempted to relapse into it again, or at least to retain a Respect for *Images*, as the *Gentile Converts at Casarea*, who erected a Statue in Honour of Christ. (b) *Euseb. Eccl. Hist. VII. 18.*

Besides, the *Nicene Fathers* might have been desir'd to resolve this Question, if the Christians of the *Second* and *Third Century* had *Images*, how came their Advocates to Father *Images* on the *Gnostick Hereticks*, and to justify the Christians not having *Images*, when their Pagan Adversaries reproach'd 'em with the want of them?

Many more Questions of the like nature might, and probably wou'd have been proposed to the *Image-worshippers*, if Freedom of Speech had been admitted; and the Bishops who had Decreed the Abolition of *Images* in the Council of *Constantinople*, had been permitted to sit in the *Nicene Council*. It appears,

appears, that *Tarasius*, the Prolocutor of the Synod, was in danger of being disown'd and Excommunicated by Pope *Adrian*, if he did not set up Images; and that none that were suspected to oppose Images, had any Vote in the Council, until they recanted their *wicked Heresie*, as it was called.

This made it impossible that Matters shou'd be fairly Debated in the Council, which was Assembled to set up Images, not to Debate the Lawfulness of em. The Fathers met to Decree the Adoration of Images, not to dispute, whether it was according to the Holy Scriptures, or no.

It appears by the *Professions* of the Fathers, that they were wholly determin'd by Pope *Adrian's* Letters, which they swallow'd in the Gross, without examining the fallacious Reasonings of 'em.

' *John*, Bishop of *Ephesus* said, according to the Contents of the honourable Letters of the Holy Pope of *Rome*, so I believe.

' *Constantine*, Bishop of *Constantia* in *Cyprus* said, I consent to the Epistles of *Adrian*, and profess accordingly.

' *Basil* of *Ancyra*, spoke to the same Purpose, so did all the rest of the Bishops, not one excepted. The same Profession was made by the Monks, whose Names were annex'd to those of Bishops in this Second Action.

ACTION III.

§. IV. The *Third Action* contains the Reception of the Prelates turn'd from *Heresie*, as they call it, and the *Synodicals* of *Tarasius* the Patriarch, and *Rescripts* of the *Oriental Priests*, and the *Subscriptions* of the Bishops that approved the Writings of *Adrian*, and of the *Oriental Pontifs*.

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Gregory, Bishop of *Neo-Cesarea*, whom the Monks called an *Arch-heretick*, after repeated Submissions, and Protestations, that he had neither beaten nor killed any Man, was admitted to sit in the Council.

Then *Tarasius* his Letter to the Patriarchs of the *East* was read, in which the *Intercession* of *Angels*, and *Saints*, and *Image-worship* are made parts of his *Creed*. He subscribes the Six General Councils, and Curses Pope *Honorius*, who was condemn'd in the *Sixth* Council.

After *this* Epistle was read, the Answer of the *Eastern Patriarchs* to *Tarasius*, in which they profess the same Faith with him, and reject the *Seventh* Council which had condemn'd the *Apostolical Tradition*, by destroying *Images*. It is remarkable, that the Patriarchs of *Antioch*, *Jerusalem*, and *Alexandria* resolve the Worship of Images into *Tradition*. This is a fair Confession that it has no Foundation in the *Holy Scriptures*. *Apostolical Tradition* was the specious Name by which Unscriptural Practices were obtruded on the Christian World.

Another thing remarkable in this Epistle, is, that the Bishops of the *three Eastern Patriarchates* were not permitted by their Governors to go to the Council, nor were there any Bishops from the *West* there. The Pope of *Rome* was represented in the Council by *Peter*, and *Peter* his Presbyters, and the *three Patriarchs of the East*, by *John* and *Thomas*, two *Presbyters*. This pretended *Universal Council* had only the Bishops of the Patriarchate of *Constantinople* in it, the other *four Patriarchates* not sending one Bishop into it. The four *Patriarchs* were represented in it, as is here pretended, but not the *Bishops*, who appear'd not in it. We have no account of their Sentiments; they might differ from their *Patriarchs*, as it is certain the Bishops of the *West* did from the Pope of *Rome*, which will be proved hereafter.

after. We shall prove anon, that there were no Legates from the *Eastern Patriarchs* in this *Nicene Council*.

Then was read the *Synodicon* of *Theodorus*, Patriarch of *Jerusalem*, which was drawn up in the Name of some Bishops, but how many we are not told. This has nothing material in it, but that he also calls *Image-worship*, the Churches *Apostolical Tradition*.

These *Letters* being read, were approv'd by the *Synod*.

ACTION IV.

§. V. This *Action* contains the Testimonies of the Scripture, and of divers *Fathers* for *Images*.

Tarasius the Patriarch demands the Writings of the *Holy Fathers* to be read in the Council. A very proper Motion, the Bishop had no occasion for the *Scriptures* in this Case, for he cou'd not but know that *Image-worship* was contrary to the *Holy Scriptures*.

Constantine, Bishop of *Constantia* in *Cyprus*, corrects the Patriarch, and desires that the *Bible*, and the Testimonies of the *Fathers* may be read. It is observable, that the Synod had expressly declared for *Image-worship* before the *Bible* was produced. They first determine, and then consult the *Bible*, in imitation of *Balaam*, who resolves to go with the Messengers of *Balack*, and then asks leave of God. So these Gentlemen declare for *Images*, before the *Holy Bible* was brought to the Assembly, and after the Pope's Letters, and those of the *Eastern Patriarchs* were read and approv'd, at length the *Bible* brings up the Rear.

But let us hear what they can say out of the *Bible* for *Image-worship*. There was read in the Council, *Exod. 25. 17, 18. God commanded Moses*

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to make the Mercy-seat, and two Cherubims. They read also, Num. 7. 89. God spake to Moses from the Mercy-seat, from between the two Cherubims. And, Ezek. 41. 18, 19. It was made with Cherubims and Palm-trees; every Cherub had two Faces, of a Man and a young Lion. And, Heb. 9. 1, 2, 3, 4, 5. The Cherubims shadowing the Mercy-seat.

These Scriptures being read in the hearing of the Synod, Tarasius thus argued for them: If the Old Testament had Cherubims shadowing the Mercy-seat, we may have the Images of Christ, and his Mother, and of the Saints.

We deny the Consequence of this Proposition for very good Reasons. No Argument can be drawn from the Ceremonial Law to the Gospel, because we are not under the Obligation of that Law. There was a Command for making the Cherubims, but there is no Command for making Images of Christ and the Saints. The Cherubims were Emblems of Angels, but not Images of them; for it were absurd, to fancy that the Angels had the Face of a Man, and of a Lion, and of an Ox, and of an Eagle, as † Ezek. 1. 10. the Cherubims had. †

The Jews did not take the Cherubims to be Images of the Angels, which are no Monsters compounded of a Man, and a Lion, an Ox, and an Eagle; but they understood by those Figures, the various Dispositions and Qualities of those noble Beings.

Thus Maimon. observes concerning the Angels, That they are Incorporeal, and that not only a humane Form, but that of unreasonable Creatures is attributed to 'em, to signify, that the Divine Nature is as much above the Angelick Nature, as that of Man is above the Brutes. For the same reason Wings are ascribed to them, and not to God, which also signify'd the Celerity of their Motion in doing the Will of God. (i) Thus he,

(i) More Ne-
voch. Par. I.
Cap. 49.

Jerom

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Jerom saith, that the *Teraphim* which the *Jews* Idolatrously Worshipp'd, were *Images* of the *Cherubims*. || If it was unlawful for the *Jewish Church* to make *Images* in imitation of the *Cherubims*, it cannot be warrantable for the *Christian Church* to do so.

Ireneus makes the four *Faces* of the *Cherubims* to be *Images*, or *Figures* of *Iesus Christ*.
 † *Images* sunt dispositi-
 onis filii. adv.
 Hæres. III. 11.
 † But he was far from inferring from those legal *Figures*, the lawfulness of making *Images* of *Christ* and the *Saints* under the *New Testament*.

If the *Cherubims* were no *Images* of *Angels*, they are no *Warrant* for the making of *Images* of *Christ*, and the *Saints*. He has the *Perfections* of *Angels* in a more transcendent degree.

If therefore there be any such Force in this Argument, they shou'd Paint *Christ* with the Face of a *Man*, of *Bruits*, and *Birds*: Of a *Man*, to signify his *Prudence*; of a *Lion*, because he is the *Lion* of the *Tribe* of *Judah*; of an *Ox*, because he was led as an *Ox* to the *Slaughter*; of an *Eagle*, because he ascended on high. So that the Instance of *Cherubims* proves nothing, or too much.

Besides, the *Cherubims* were not *Worshipp'd*, nor cou'd be by the *People*, for they were in the *Temple*, and in the *Holiest*, out of the *Peoples* sight, and where it was not lawful for any but the *Priests* to come.

Let us now see the Strength of the *Patriarch's* Argument. If the *Cherubims*, which were no *Images* of *Angels*, were lawful under the *Old Testament*, the *Images* of *Christ* and his *Saints* are lawful under the *New*: If *Cherubims*, which were appointed of *God* were lawful *Images*, which are so far from being appointed, that they are forbidden of *God*, are law-
 ful:

ful: In a word, if *Cherubims* were set up for Ornament, and mystical Signification, but *not to be Worshipp'd*, *Images* may be set up to be *Worshipp'd*. This is the Sum of the famous Patriarchal Argument.

This is all the *Scripture* that was publickly read in the Synod.

Tarasius observes, ' That *Moses* did all according to the *Pattern shew'd in the Mount*. Very well, he follow'd the Divine Pattern, so must we. He did as he was *Commanded*, so must we. The Patriarch shou'd have produced some Command for *Image-worship*, but that he cou'd not do; therefore he is condemn'd out of his own Mouth.

John, the Vicar of the *Oriental Sees*, said, ' That *Jacob* set up a *Pillar*, and *Wrestled with the Angel* in the Form of a Man.

What is this to *Image-worship*? Did *Jacob* *Worship the Pillar*? When *Pillars* were abused to *Idolatry*, God forbid the erecting of 'em.

(k) For the same Reason *Images* ought (k) *Lev. 26. 1.* to have been destroy'd. Did *Jacob* wrestle with an *Image*? Why then is a *living Angel* converted with a *Lifeless Statue*? The *Oriental Vicar's* Arguments are as remote from the Mark, as the *East* is from the *West*.

§. VI. These are all the *Scripture Arguments* which the Council cou'd produce for *Image-worship*. Therefore the *Holy Bible* was soon laid aside, as not for their turn, and the Fathers betook themselves to *humane Testimonies*. They are as *prodigal* of these, as they were *sparing* of Divine Testimonies. There was produced in the Synod a Cart-load of Voluminous Writers, out of which several Passages were read in the Council.

It's not worth while to examine each of 'em, I shall only observe,

1. That

1. That there is not one Father, or Christian Writer of the *three first Centuries* cited for Image-Worship. If the *Nicene Bishops* had found any thing in the more early Writers of the Christian Church in favour of Images, we shou'd have met with it here. The Testimonies which were read in the Council, were produc'd by *different Hands*; which proves, that several Persons were employ'd to make Collections out of the Fathers. And since these industrious Collectors cou'd produce nothing earlier than the *Fourth Century*, it's a Demonstration that *Image-Worship* is a *new thing* in the Christian Church. The Epistle of the *Eastern Patriarchs* to *Tarasius*, calls it an *Apostolical Tradition*; but the Council can run it no higher than the latter end of the *Fourth Century*. Most of the Testimonies produced by the Council, are of the *Fifth* and *Sixth* Ages, and some of the *Seventh*. *Cyril of Alexandria*, flourished about the Year 412. *Antipater of Bostra*, A. D. 460. *Anastasius the Monk*, A. D. 655. *Nilus the Monk*, A. D. 440. *Leontius the Monk*, A. D. 590. *Sophronius*, Bishop of *Jerusalem*, A. D. 629. *Johannes Fejunator*, Bishop of *Constantinople*, who first assum'd the Title of *Universal Bishop*, A. D. 585.

2. The *first Testimony* which was read in the Council, was that of *John Chrysostom*, who flourished, A. D. 398. In his *Encomium* of *Meletius*, he says, the Christians had his Picture in their Rings, Cups, and on the Walls of their Chambers.

We deny not the *civil Use* of Pictures, but *Chrysostom* does not say, - they *Worshipp'd* the Pictures of *Meletius*, or that they had them in their Temples.

Their first Testimony is therefore impertinently alledged.

The next Testimony is that of *Gregory Nyssen*, who says, 'He wept as he beheld the Picture of Christ's Passion.

This

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This also is not to the purpose, because he does not say, he *Worshipp'd this Picture*. Christ has appointed his Word and Sacraments to raise Pious Affections. In the *Word*, and the *Lord's Supper*, Christ is described, or figur'd before our Eyes, being Crucified among us. (l)

(l) *Gal. 3. 1.*
ἡ ποικίλον
Quasi figurando pictus erat.
Syr.

Had the good Father Religiously attended unto these, he shou'd have found his *Affections* more effectually moved and purified, than they can be by the forbidden *Motives of Images*, which by exciting the *Affections*, defile the Conscience.

The third Witness for Images, is Cyril of Alexandria, who saith, 'That the Law was a Figure, and Shadow, and, as it were a certain Picture, to be view'd by those that behold the things of it.

The Question is not whether the Law may be called improperly a Picture, which none denies, and is in effect affirm'd by a Greater Man than the Patriarch of Alexandria, namely, St. Paul, who says, *that the Law had the Shadow of good things to come, and not the very Image of the things.* (m) It had the Shadow, but not the Substance. (m) *Heb. 10. 1.*

But this does not prove the Lawfulness of *Artificial Pictures* made to be *Worshipp'd*, which the Law forbids, nor are they recommended in that Sense by Cyril.

He mentions indeed, as is observ'd further by the Synod, 'That the Picture of Abraham Offering up his Son Isaac, was done in a very different manner by several Hands, according to the several parts of the History they design'd to represent.

Here is nothing said that these Pictures were set up in Churches, or *Worshipp'd*.

The fourth Witness, is Gregory Nazianzen, who flourished, A. D. 380. Let's hear what this Father can

can depose in Favour of *Image-worship*. His Evidence is like the rest, nothing to the main Point. All he has to say, is this, ' That a certain *Strumpet*, as she follow'd her *Paramour*, saw the Venerable Picture of *Polemon*, who had been a leud Man, but was reclaimed. The sight of this Picture, which was near the Gate, they say, made her retreat, and she was put to the Blush at the sight of it, as if he had been alive.

We have no Evidence of the Truth of this Story, for *Gregory* had it only by hear-say. All the assurance he gives of it, is this, *They say*
 (n) *Φασι.* so. (n)

Admit Matter of Fact to be true, the leud Woman, to whom the *Twilight* † was most agreeable, might take the Statue for a living Man, and the fear of being discover'd might make her retire. The Story does not say she was *Converted* by this Sight, but that she was *confounded*, || and went away.

But suppose she knew this to be *Polemon's* Image, and was put to Shame at the sight of it, it proves no more than that God can use what Providential Occasions he thinks fit, to restrain or reclaim Sinners. A Picture in it self is an indifferent thing, God may make use of that, as of other indifferent things, to awaken Convictions. Nay, he can bring Good out of Evil. Must every thing from which God takes occasion to do us Good, become *Sacred* and *Adorable*? The sight of a *Bruit*, of a *Plant*, of a *Serpent*, may occasion some good Reflections to our Minds.

It wou'd swell this Volume too much, if I shou'd consider all their impertinent Allegations. These are sufficient, by which the Reader may make a Judgment of the rest.

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§. 7. 3. Among other Testimonies for *Image-worship*, there were read in the Synod the Lives of *Saints* and *Martyrs*, which abound with *Miracles* wrought by *Images*. These have been consider'd already. I shall only add here, that the *Monkish Lives* of *Saints* are confel's'd to be very *Fabulous* by several *Learned Men* of the *Romish Communion*.

The Story of the *Image* of *Berytus*, of which above, is represented by the Synod in the Name of *Athanasius*, as if it had happen'd in the Days of *Athanasius*, Bishop of *Alexandria*, who flourished in the Year 326. But it is otherwise, for this *Athanasius* lived after the Year 765, in which, according to *Sigebert*, this pretended *Miracle* happen'd, or several Years after under *Irène* and *Constantine*, as many think. (o) Who this *Athanasius* is, whom *Baronius* styles a Bishop, is hard to determine. It cannot be *Athanasius* the *Monothelite*, who flourish'd, A. D. 629. The *Nicene Bishops* wou'd not have call'd him *their Father*, whom *Baronius* (p) Ad. An. 629. files a *wretched Impostor*. (p)

He mentions another *Athanasius*, Bishop of *Naples*, who died, A. D. 872. This *Athanasius* was scarce born when the *Second Nicene Council* was Celebrated, which was in the Year 787. *Baronius* mentions another *Athanasius*, Nephew to the *Neapolitan Bishop*, who flourished, A. D. 881. Nor wou'd this Man be the Author of this Story, by reason of the distance of Years.

Therefore since *Baronius* can produce no such Man as this Bishop *Athanasius*, mention'd in this Council, I must charge the Council with an *Imposture*, in gathering this Story on *Athanasius* the famous *Alexandrian Bishop*, whose Name was deservedly Celebrated in the Church of Christ. If they meant another *Athanasius*, they ought to have given him some

Character of Distinction. They stile the Author of this Story *St. Athanasius*; so *Peter Bishop of Nicomedia* calls him. They stile him also *Father Athanasius of Sacred Memory*.

That they designed to mislead the Reader, appears further from two Considerations: The *First*, is this That the Author of the Story, ' Having told us of ' the great Cures which the *Blood of the Image* did ' the *Jews* being hereby convinced, went to the ' *Archbishop* to desire *Baptism* of him, who with his ' Clergy Baptized 'em several Days, and Converted ' their *Synagogues* into *Christian Churches*.

They shou'd have named this *Archbishop*, and told us when he lived; but they leave us in the Dark lest the Fraud shou'd be detected. *Secondly*, *Constantine*, Bishop of *Constantia* in *Cyprus*, cries out ' Behold the Man who is named from *Immortality* (*Athanasius* signifies *Immortal*) ' Hath taught us ' that Images are not only to be Worshipp'd, but ' that they work great Cures. *Tarasius* said, *But* ' some one may ask, why do not the Images which are ' amongst us work Miracles? To this he answered ' Because, as the Apostle saith, Signs are given ' Unbelievers, and not to Believers. The *Jews*, who ' were heal'd by the Blood of the Image were Unbelievers: Therefore God gave 'em a Sign to draw 'em to the Christian Faith. For an Evil and Adulterous Generation seeketh for a Sign, and no Sign shall be given it.

The Bishop and Patriarch insinuate, as if the Author of this Story were the Great *Athanasius* of *Immortal* Fame, and report it as a thing done long ago.

But we are obliged to the Patriarch for his *Qualification*, which is a plain Confession, that Images in the Days of this Council wrought no Miracles. This spoils the Credit of all the Miracles which are reported

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be done by Images before the Time of this Council. If Images were so prolifick of *Miracles*, how come they to produce no *Miracles* at a time when they wou'd have been of so much use to confirm the *New Religion of Image-worship*. The Reason is plain, it was easier for the Council to report old *Miracles*, than to make new ones. If Images had such *Miraculous Virtues*, the Council ought to have given some Proof of it, when a *Worshipful Image* was brought into the Council to be Adored by the Fathers, of which in the next *Action*. But the Patriarch ingenuously confesses, that no *Miracles* were to be expected any more from Images, for two Reasons: 1. Because *Miracles* were for Signs to the *Unbelieving Jews*. But were there not *Unbelieving Christians* also? Such as had not Faith strong enough to Worship Images. *Constantinople* abounded with these *Unbelievers* the Year before, when they made the Place too hot for the Council, and oblig'd 'em to remove to *Nice*. Was there no *Miracle* to be wrought for these? Was not their *Salvation* as much to be desir'd as that of the *Jews*? The Patriarch is extream Charitable, he will allow a *Miracle* for the *Conversion* of the *Jews*, but none for the *Unbelieving Hereticks*.

If *Image-miracles* were proper to Convert the *Jews*, why not so proper to Convert so vast a Number of the Patriarch's own Flock, who were *Unbelievers* in point of Images?

If we may believe the Patriarch on the Credit of I know not what *Athanasius*, an Image wrought *Miracles* to Convert the *Jews* of *Berytus*: There were abundance of *Jews* in the Patriarch's own Dioceses of *Constantinople*, who were so considerable, according to *Baronius*, as (q) Ad An. to influence the Councils of *Leo Isaurus*. 726.

(q) These were *Infidels*, and if *Image-Miracles* were to be Signs to the *Jewish Infidels*, it

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was as necessary that the *Nicene Images* shou'd work *Miracles* as that of *Berytus*.

Sigebert published this Story above 300 Years after the Fact; for he Wrote about the Year 1112, and saith, that the *Image* at *Berytus* pour'd out *Salutative Blood and Water* in the Year 765, but *Baroni-*

us is inclined to think it was in the
(r) Ad An. Reign of *Irene* and *Constantine*. (r)
765.

The *Second Council of Nice* was held, A. D. 787, in the *Eighth Year* of *Constantine* and *Irene*. So that this pretended *Miracle* being so late a thing, ought to have been proved by *Eye-witnesses*, and not recommended on the Credit of *Athanasius*, who had been dead above 400 Years before. But the Council wisely suppress'd the Time of this Fictitious *Miracle*, and tack unto it the Name of *Immortal Athanasius*, that it might pass as a venerable piece of Antiquity, not to be disputed.

This is such another Artifice as that of the *Prophecy*, found in a Monument near the long Walls of *Thrace*, which foretold the *Birth of Christ*, and his *second appearing* under *Constantine* and *Irene*.

It seems unaccountable, that *Images* shou'd exhaust all their *Miraculous Virtue* in the Conversion of the *Jews* of *Berytus*, and remain ever since impotent Things, whose only *Virtue* is to serve for *Stumbling-blocks* to prejudice the *Jews* against Christianity.

2. The Patriarch gives another Reason, why the *Images* of his Time produced no *Miracles*; 'Be-
'cause, saith he, *An Evil and Adulterous Generation*
'on seeketh after a Sign, and no Sign shall be given it.

Our Blessed Saviour adds, *but the Sign of the Prophet Jonas*. Had *Tarasius* thrown his *Images* into the bottom of the *Sea*, and left 'em there until some officious *Fish* had disgorg'd 'em upon dry Land; C

if he had buried 'em with *Jacob* under Ground, we might have waited to this Day for the Resurrection of the Imaginary and Senseless Figures. But *Tarasius* will allow no Sign to his *Adulterous Generation*, but that of *Corrupting Images*, to teach 'em the chaste and pure Worship of God. If *Image-worship* be *Whoredome* in God's Account, † the Character of an *Adulterous Generation* belongs to *Image worshippers*, and not to those that oppose 'em.

† Ezek. 16.
Hosea 2. 2.

If *Image-miracles* be *Signs* only to the Unbelieving *Jews*, how comes the Council to trump up so many *Miracles* done upon *Believers*? They tell us of several *Cures* wrought upon Persons that Pray'd unto Images. These therefore the Patriarch himself being judge were no *Miracles*; for *Miracles*, as he observes, were not given to *Believers*.

In short, since *Tarasius*, President of the Council, confesses, that the *Images* of that Age wrought no *Miracles*, we have just reason to suspect the *Miracles* which are reported to be done by 'em in former Ages.

We have now examin'd the three main Reasons for *Image-worship*, the *Cherubims* of the old Law, the *Opinions* of some *Fathers*, and uncertain Reports of *Miracles* done by Images; all which I have prov'd to be *infirm*, and *insufficient*, to acquit the Council from the Guilt of *Idolatry*, in appointing the Adoration of *Saints* and *Angels*, and of their *Images*. They are guilty of *Israel's Sin*, in making the *Golden Calf*, which I have prov'd to have been made in Honour of the *True God*; and of *Feroboam's Sin*, in setting up the *Calves* of *Dan* and *Bethel*.

They have unhappily involv'd themselves in the Guilt of all the *Idolatry* of future Ages, and are justly obnoxious to his Character. These are the Men that made *Israel Sin*.

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The Council having Subscribed all the Testimonies above-mentioned, finished the Fourth Action.

C H A P. VIII.

Remarks on the Epistle of Simeon Stylites, on the Conference between a Gentile and a Christian : On the Disputation between a Jew and a Christian : On a Sermon of all the Martyrs, and on the Image of Edessa. More Miracles by Images. Reflections upon 'em. The Story of the Nun at Lisbon. The Hymn of the latter Council of Nice to Images.

ACTION V.

Of the Second Nicene Council.

§. I. **T**HE Fifth Action contains several Testimonies, whereby the Council compares the Opposers of Images to *Jews, Samaritans, Saracens*, and the worst of Hereticks.

There was read an Epistle of *Simeon Columnalis*, or *Stylites* to *Justin* the younger, Emperor, ' wherein he excites him to Punish the *Samaritans*, who had destroy'd some Images of *Christ*, of the *Virgin Mary*, the *Mother of God*, and of some *Saints*. He suggests also, that if the *Imperial Laws* condemn those to dye that abuse the Emperor's Image, what Damnation do they deserve that abuse the Image of *Christ* and his *Mother* ?

The Images of the Emperor were agreeable to the *Imperial Laws*; but the *Laws of Heaven* forbid Images of *God*. To destroy the former was *Treason* by the *Imperial Laws*; to destroy the latter, is an Act of

Obe-

Obedience to the Laws of God, which command the Monuments of Idolatry to be destroy'd, and is conform to the Practice of the Reforming Kings of *Judah*, who Abolish'd, not only the *Pagan Images*, but the Monuments of *Jewish Idolatry*; such were the *Calves*, the *Images*, *Teraphim*, and the *Brazen Serpent*, by which the *Jews* Worshipp'd the True God, as we have proved above.

When the *Imperial Laws* requir'd *Religious Adoration* to be given to the Emperor's Images, as was done in the *Pagan Times*, the *Primitive Christians* could not be induced by *Flatteries* or *Threatnings* to Worship their Images.

Constantine, Bishop of *Cyprus*, said, 'He took the *Image breakers* to be worse than *Samaritans*, because these did it ignorantly, being *Strangers* to *Christianity*; but the *Image-breakers* knew the Will of their Lord; and therefore shall be beaten with many Stripes.

The *Idol-Bishop* shou'd have prov'd it to be the Will of the Lord, that we shou'd make and Worship Images of *Christ*, before he had condemn'd the Opposers of 'em to be beaten with many Stripes. But neither he nor the Council ever attempted the Proof of this. They shou'd have produced some Command from *Jesus Christ* for Worshipping Images. But they knew it to be impossible, and therefore never offer'd at it. Since there is no Law in the *New Testament* for Images, and since there is a Law in the *Old* and *New Testament* against Images, as we have proved, the *Image-breakers* were so far from opposing, that they fulfilled the Will of the Lord in destroying Images.

The *Samaritans* indeed were *Strangers* to *Christianity*, but they were no *Strangers* to the Law of *Moses*, which they profess'd; and therefore their Zeal for the *Divine Law*, which forbids *Graven Images*,

condemns the *Bigottry* of false Christians for *Images*. It shall be more tolerable in the Day of Judgment for the unbelieving *Samaritans*, who observe the Law against *Images*, than for *Paganizing Christians*, who, in Defiance of the Law and Gospel, Worship Graven Images.

§. II. Then there was read a *Sermon* of *John*, Bishop of *Thessalonica*, which contains a Narrative of a Conference between a *Gentile* and an Image-worshipper, or a *Saint*, as the *Homilist* styles him. The *Heathen* is introduced, thus speaking, 'Do not you in your Churches Paint the *Images* of your *Saints*, and Worship them? And not only the *Images* of your *Saints*, but of your very *God*? So you may make judgment of us, as Embracing, and not Worshipping our *Images*, but *Incorporeal Powers*, which are Adored in and by them.

'The *Saint* answers, We make *Images* of Holy Men that had real Bodies, that we may remember and Honour them. We Paint 'em as once they were; nor do we according to your Works, nor shew we the *Corporeal Images* of *Incorporeal Beings*: Nor do we Worship the *Images*, as you say, but we Glorifie those that are represented by the Picture, not as *Gods*, but as the Servants and Friends of God, who have the Liberty of *Interceding* for us. But we make *Images* of God, that is, of Jesus Christ in our Nature, as he appear'd among Men. The *Heathen* said, 'Well, you Paint God, the Word, as he was *Incaruate*. But what say you of the *Angels*, whom you Paint as *Men*, and Worship, who are no Men, but *Intellectual* and *Incorporeal Beings*? In like manner you must think of us, that we Worship our *Gods* by *Images*.

The *Saint* replies, 'The Catholick Church teaches, that *Angels*, *Arch-Angels*, and our *Rational Souls*, are not *Incorporeal* and *Invisible*, as you *Pagans* confesse, but have subtil Bodies of *Air* and

'Fire

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Fire; according to that, *he makes his Ministers a Flame of Fire.* For which Reason they are in a Place, and Circumscribed. They have appear'd in sensible Shapes, and are comparatively call'd Incorporeal, because they have not such gross Bodies as we have.

Tarasius and the Council approv'd of this Father's Reasonings, which will admit of a Review.

1. It appears from this Conference, *that the Pagans Worshipp'd Incorporeal Powers by their Images;* and not the very Images.

So do the *Romanists* Worship *Christ* and the *Saints* by their Images. Thus far the *Pagan Worship* is reviv'd in *Popery*, so that either the *Pagans* must be acquitted from *Idolatry*, or the *Papists* are guilty of it.

But the *Saint* hopes to bring 'em off, by saying, that theirs are Images of *dead Saints*, who had Bodies when they were alive.

But this gives 'em no Relief; for the *Incorporeal Powers* the *Heathen* speaks of, were most of 'em the Ghosts of *dead Men*; such were, not only their *Heroes*, but their very *Chief Gods*. *Saturn, Jupiter, Hercules, &c.* once had real Bodies, and lived among Men, as hath been proved by the Fathers against the Pagans. This may be seen in *Clemens Alexandrinus, Minucius Felix, Origen, Cyril*, and others. It follows, that the *Romish Saints*, and the *Pagan Gods*, are both of 'em *Deified Men*.

The Bishop objects further, that they do not Worship the *Saints* as *Gods*, but as the *Servants* and *Friends* of God, who *Intercede* for us.

They call 'em *Divi*, as the *Heathen* did their *Gods*, and give 'em *Religious Worship*, which is to make *Gods* of 'em. To attribute *Divine Honours* to them, is to Worship 'em as *Gods*. *Protestatio non valet contra factum.*

The *Heathen* Worshipp'd their *Demons* and *Heroes* as *Mediators* between them and the *Supream God*, as we observed above. They own'd one *Chief God*,

God, whose Goodness far exceeded that of the Inferior Gods, both *Demons* and *Men*, as (s) *Pimand. Trismegistus* speaks. (s) *Plato* makes the *Heroes* to be inferior to the *Aereal Demons*, and superior to *Men*, and he calls 'em *Demi Gods*. † 'Tis certain, they address'd these *inferior Deities*, as middle Powers between 'em and the *Celestial Gods*. For the *Gods*, as they thought, did not communicate their Favours to 'em immediately, but by the *Demons* and *Souls* of *Men*. Thus *Jamblichus* speaks. *Austin* saith, the *Christian Martyrs* may more truly (u) be called *Heroes*, not because they have any Society with *Aereal Demons*, but because they have overcome the Powers of the Air. (w)

(u) *De Myster. Cap. Inspiratus.*

(w) *De C. Dei. X. 21.*

Theodoret goes further, and confesses that the *Christians* attribute like Honours unto their *Martyrs*, as were given by the *Pagans* to their *Demons*. We, in like manner, saith he, call those who were eminent for *Piety*, and died in the Cause of it, our *Helpers* and *Physicians*, but we do not call 'em *Demons*, far be this *Madness* from us, but we account 'em the *Friends* and *Servants* of *God*.—When *Men* have an ill State of *Health*, they ask *Health* of the *Martyrs*. Such as are barren, or go far from home, Pray unto the *Martyrs* as *Divine Persons*, that *Intercede* and *Advocate* for 'em with *God*.

Our *God* hath brought his *Dead* into the *Temple* instead of your *Gods*, has depriv'd 'em of their *Glory*, and has given their Honour unto the *Martyrs*. †

2. Another thing remarkable in this Conference, is, that as the *Heathen* made *Images* of their *Gods*, so did the *Christians* of *God*, the *Eternal Word* in our *Nature*, which he assum'd. Because the *Son of God* took *Man's Nature* upon him, they Painted him in

† *De Curand. Græc. Affect. Lib. VIII.*

in the *Form of Man*. The Unlawfulness of making Images of Christ has been prov'd before. Let me add here, that the Second Person in the Trinity, or the only Begotten Son of God, often appear'd to the Fathers in the *Form of a Man*. So he did to *Abraham*, who stiles him *Jehovah*, and Prays unto him as the Judge of all the Earth. (x) For this Reason *Abraham* is said to have seen his Day, and rejoyce. (y) The same glorious Person appear'd unto *Jacob* in a humane Form, and wrestled with him. *Jacob* calls the Place *Peniel*, the Face of God, whom he had seen face to face. (z) The Angel that appear'd unto him is call'd the Lord of Hosts, whose Memorial is *Jehovah*. (a) Jesus Christ is the Angel, or Messenger of the Covenant, as *Malachi* stiles him. (b)

(x) Gen. 18.
and 19.

(y) Jo. 8. 56.

(z) Gen. 32.

(a) Hosea 12.

(b) Mal. 3. 1.

It is certain that God the Father never appear'd in a humane Form, for no Man hath seen God at any time, as Christ himself assures us. (c) Jo. 1. 18.

(c) Therefore all the Appearances of God unto the Fathers were in the Person of the Son. But none of the Patriarchs made any Images of him, tho' he appear'd to 'em in a humane Form. Who then Authorized the *Nicene* Bishops to make Images of the Son of God? The end of his Incarnation was to take away Sin, to destroy the Works of the Devil, of which Idolatry is the chief, and not to introduce them, Psalm XCVII. 7. Confounded be all they that serve Graven Images, — Worship him all ye Gods, or Angels, Heb. 1. 6. When Angels and Men are commanded to Worship God manifested in the Flesh, Image-worship is forbidden.

3. It is further observable in this Conference, that the Bishops had no other way to defend their making Images of Angels, but by affirming that they are not Incorporate

Incorporeal, but endued with some sort of *Bodies*, in which they fancied they appear'd unto the Prophets. If the Prophets, to whom they frequently appear'd, made no *Images* of 'em, what Power had the Bishops, to whom they never appear'd, to set up *Images* of Angels? Their only Scripture-Argument for *Images* is taken from the *Cherubims* which represented the Angels. Why do not they Paint Angels in the Form of *Cherubims* with *four Faces*? If they make *Images* in imitation of the *Cherubims*, why do they vary from 'em? When they make *Images* of *Saints* which were *Men*, they take their Pattern from the *Cherubims*, which were no Forms of *Men*: When they make *Images* of Angels, they desert the *Cherubims*, and Paint 'em like *Men*. This is a Demonstration they do not believe their own Argument, and that they cannot shelter themselves under the *Wings* of the Temple *Cherubims*.

The *Nicene Fathers* are deserted by the *School Men*, and the *Romish Doctors* in their Notion of *Corporeal Angels*. The *Master of the Sentences* imputes this Opinion to *Austin*, who calls the *Angels* a sort of *Aereal Animals*, endued with

(d) Lib. 2. *Aereal Bodies*. But others excuse him,
Dist. 8. and think he only reports the Opinion
of others. (d)

Jerom charges *Origen* with this Opinion, who teacheth, 'That those *Spiritual Minds*, as often as they transgress are thrust into *Bodies*, but not immediately into those of the lowest Form, but first into *Sydereal Bodies*, then into *Ethereal*, and *Aereal*, afterwards into *Aqueous Bodies*, and last of all, into *Humane* and *Earthly Bodies*: And if they be-

(e) Hier. ad have not themselves well in these
Pammach. Bodies, at last they become *Devils*.
Epist. 61. But if then they repent, they may
Cap. 5. be restored by the same Degrees. (e)

This

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This Opinion is most absurd, and directly opposite to the Holy Scriptures, which assert the Eternal Damnation of Devils without Possibility of Salvation, since *Jesus Christ took not hold of Angels.* (f) It has been the Lot of (f) *Heb. 2. 16.* that Great Christian Philosopher, *Origen*, to be traduced, and charged with things that he knew not of, of which the Doctrine of the Damnation of Devils is an Instance. 'Tis certain, that his Enemies imputed to him *Blasphemous Doctrines which never proceeded from him*, as he himself complains; and that he does in several of his Writings now extant, *deny all Hopes of Salvation unto Devils*, especially in his Books, *περὶ ἀγγέλων*, to which *Jerom* refers us. In one of 'em he saith, 'That since the Devils fell into so great Indignity and Malice, they were judged unworthy of the Instruction by which the Humane Race are restored by the Incarnation (of the Son of God) and Assistance of (g) *Lib. 1. Cap. 6.* the Celestial Powers. (g) He speaks to (h) *Art. 2. ante Tert. Tom. Oper. Orig.* the same Purpose in other places, which may be seen in *Merlin's Apology for Origen.* (h) •

But whether *Origen* held these absurd Opinions or no, it is sufficient to my Purpose, that the *Nicene Fathers* in defending the *Images* of Angels by their *Corporeal Nature*, do by consequence condemn the *Romanists*, who confess Angels to be *Incorporeal*, and yet represent 'em by *Corporeal Figures*: And the Council stands *Self-condemn'd*, by asserting the main Foundation of *Images* to be the *Jewish Cherubims*, and yet they overlook the *Cherubims* by making *Images* of Angels like unto *Men*.

In a word, this Conference between the Bishop of *Thessalonica* and a *Pagan*, does fully prove the *Idolatry* of the *Pagans* and *Christians* to be the same.

§. III. Then was read in the Council a *Disputation between a Jew and a Christian.*

The *Jew* saith, 'I believe in a *Crucified Jesus* that he is the *Son of God*, but I am scandalized at you, *Christians*, because you *Worship Images*, contrary to the *Scriptures*, which every where forbids us to make any *Graven Images*, or any *Similitude* whatsoever.

The *Christian* answers, 'The *Images* you see are made for Remembrance of *Christ's Benefits*, and those of the *Saints* signifie their victorious *Agonies*. We do not *Worship* 'em as *Gods*, but we pray God to save us by their *Intercessions*. We do not *Adore*, or *Worship* a *Wooden Image*, or *Picture*, but we *Glorifie* our Lord *Jesus Christ*. O *Jew*, even *Moses* made two *Seraphims* and a *Brazen Serpent*.

John, Vicar of the *Eastern Pontiffs*, said, behold, they that deny the *Incarnation* of *Christ* reject *Images*, namely, *Hebrews* and *Samaritans*. Therefore they that reject 'em are like unto these. The Council said, *they are like*.

1. This is a fallacious way of Arguing, the Council ought to have prov'd, that the *Jews* and *Samaritans*, who profess'd the Law of the *Ten Commandments*, did ill in rejecting *Images*. The *Jews* and *Samaritans* observ'd the Commands of God, and the Council broke 'em in setting up *Images*. It is no Reproach to be like the *Jews* and *Samaritans*, wherein they do well. The *Jews* and *Samaritans* believe one God, so did the Council also; therefore the Council were like the *Jews* and *Samaritans*. Here is a Comparison not unlike theirs. The Council, I presume, wou'd not have renounced the Belief of *One God*, that they might not be like the *Jews* and *Samaritans*, who believe the same Truth. The Natural Inference from the Zeal of the *Jews* and *Samaritans*

maritans against Images, is this, that Image-worshippers are worse than Jews and Samaritans.

2. The Disputation represents the Jew as believing in Jesus Christ the Son of God, but rejecting Images. He that believes Jesus Christ to be the Son of God is a Christian, and not a Jew, as to his Religion. But according to this Council, Faith in Jesus Christ does not make a Christian, except he Worship Graven Images. According to the Gospel, he that believes in Jesus Christ shall be saved; but according to the Doctrine of these Men, it's not Faith in Christ, but in Graven Images that makes a Christian. This is a new Notion of Christianity, not to be found in the Writings of the New Testament. By this New Gospel to be a Christian, is to be a Worshipper of Images, and to believe in a Crucified Jesus is to be a Jew.

3. The Disputer pretends, that the Christians do not Worship or Adore Wooden Images or Pictures. (i) Why then does the Council Command the Worship of 'em? It's observable, in their Disputations with Jews; they are asham'd to own that they Worship Images. But in this very Action they Worship Images, as will presently appear.

§. IV. There was read in the Council a Sermon of Constantine the Constantinopolitan Deacon, of all the Martyrs.

In which, ' the Pagan Judges reproach the Martyrs with the Multitude of their Idols, which they set up in the Temples, Honour with Sacrifices, and expect the Resolution of doubtful Cases from 'em. And therefore they ought not to blame the Pagans, since they themselves do the like things with greater Superstition.

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The *Martyrs* are made to Answer, ' That they
' made *Images* to remember the Salvation by Jesus
' Christ, who appear'd in *real Flesh*, but that they
' are not like theirs, which were *Images of Imagina-*
' *ry Things*.

The *Deacon* shou'd have prov'd Matter of Fact,
that *Image worship* was objected by the Pagans to the
Martyrs of the *three first Ages*. The contrary is most
true, that the *Pagans* reproach'd 'em for *not having*
Images, as we have prov'd out of *Minucius Felix*,
and others. *Cum nullas aras habeat, templa nulla,*
nulla nota simulachra? Why have the *Christians* no
Altars, no *Temples*, no known *Images*, saith *Cecilius*
the Pagan.

The ignorant *Deacon*, who is better at making
Objections, than at answering 'em, fancied the *An-*
cient Martyrs to be *Image-worshippers*, like the
Monks of his Age. We have already shew'd the
Pagan Images to be Figures of real Men, who once
had been in true Bodies.

So that the difference between the Pagan and
Christian Images lay in this, that those of the *Pa-*
gans were made in Memory of some Great Men who
deserv'd well of their *Countrey*, and those of the
Christians, in remembrance of *Christian Heroes*, as
Austin wou'd have 'em call'd, who deserved well of
the *Church*. And by the same Rules that the *Chri-*
stian makes use of the *Intercession* of his *Heroes*, the
Pagan makes use of his also. Praying unto the
Saints as *Intercessors* for us, is without Foundation in
the Scriptures, and highly injurious to the *Intercessi-*
ons of our Lord Jesus Christ, who is the

† 1 Tim. 2. 5. *only Mediator* between God and Man. †

There is *One God*, and *One Mediator* be-
tween God and Man, the Man, *Christ Jesus*. The
Intercession of Christ is a Branch of his *Priestly Of-*
fice. As the High-priest having offer'd himself a Sa-
crifice,

sacrifice for the People, went into the Holiest and sprinkled the Blood upon the Mercy-Seat. (k) So Jesus Christ our Great High-Priest, having offered himself a Sacrifice of Sweet smelling Savour unto God, enter'd into Heaven it self, by his own Blood to appear in the Presence of God for us. Having dyed for us, he li-
 ved again, and continueth ever (l) in the Exercise of an Everlasting Priesthood, which passeth not to another. † Wherein consists the present Exercise of Christ's Priesthood? The Apostle Answers, that he ever lives to make Intercession for us. (m) Christ alone as our High-Priest made Reconciliation, he alone also makes Intercession. These are the two Parts of his Priesthood, which pass not to another. Hence St. John tells us, that he is our Advocate with the Father, who is the Propitiation for our Sins. (n) It was Death for any but the High-Priest to enter into the Holiest, and for him to enter above once a Year, which was on the Day of Expiation. So our Priestly Intercessor is entred once into the Holy Place, having obtain'd Eternal Redemption for us. (o) To set up other Intercessors besides Christ, is to rob him of the Prerogatives of his Priesthood, and in so doing we not only forfeit the Benefit of his Meritorious Intercession, but make our selves obnoxious to his dreadful Wrath, which is a consuming Fire.

The Pagans might justly reproach the Image-worshipping Christians, for being more Superstitious than they. These were unacquainted with the true Mediator, and therefore it is not so much to be wonder'd that they shou'd multiply Mediators; but for Christians, to whom Jesus Christ is reveal'd, to set up
 K other

(k) Lev. 16.

(l) Heb. 9.

† Heb. 7. 24.
 ἀπαρξάμενος.

(m) Heb. 7. 25.

(n) 1 John 2.
 1, 2.

(o) Heb. 9. 12.

+

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other *Mediators* besides him, is the vilest Ingratitude, and grossest Impiety.

§. V. *Theophilus*, (*Gr. Demetrius*) the Deacon, complain'd that he miss'd two Books that were guilt *with Images*, which did belong to the Church of *Constantinople*, and were enter'd into her Register. Upon Enquiry he found the Hereticks (so they call the Opposers of Images) had burnt 'em. He adds, that they had cut out some Leaves in another Book that Treated of Images. The like they did by some other Books for the same Reason. *Leo*, Bishop of *Phocia* said, they burnt above *thirty Books* in the City where he dwelt.

Peter, Bishop of *Germia* said, *Let their Names be blotted out of the Book of Life.*

Observe here what Spirit these Men are of, *Moses* intercedes for *Idolatrous Israel*, and wishes himself *blotted out of the Book of Life*, rather than *Israel* shou'd perish. But this Council wou'd have the Opposers of Idolatry *blotted out of God's Book*.

Cosmus the Deacon produced a Book which contain'd an Account of the Image of the *Camuliani* not made with Hands. This also was cut by the Image-breakers.

This Image is like that of *Diana*, which *(p)* *fell down from Jupiter*, *(p)* whose Original being not known, the Pagan Priests perswaded the People it was drop'd from Heaven.

Suidas observes concerning the Image of *Diana* that the *Greeks* order'd Proclamation to be made (the Image-makers being either Killed or Banish'd) that none shou'd affirm that Image to be made with Hands. The Image of *Diana* at *Alexandria* was another Instance of this. For *Ptolemy* having got her Image finished, order'd all the *Statuaries* to sup together in a Vault which was digg'd for the Purpose, where

(q) *Suid.* in the Earth fell in upon 'em, and buried 'em alive. *(r)*

Voc. Suidas.

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This *Image* of the *Camuliani* was such another : It's pitty the Fathers shou'd want this *Palladium* at *Constantinople* to guard 'em against the Image-breakers.

§. VI. There was read in the Council a Passage out of *Evagrius*, concerning an Image of Christ, which was of *Divine Workmanship*, and not made with *Mens Hands*; for God Christ sent it to *Abgarus*, who desir'd to see him. By means of this famous Image the City *Edeffa* was miraculously deliver'd from *Chosroes*, when he was upon the Point of being Master of it.

For when the Emperor had advanced his Wooden Towers to the height of the Walls, and the Besieged had attempted to burn 'em, but in vain. At last the *Image* was applied to the Works, and Water was pour'd upon it, and some drops of the Water being sprinkled upon the Pile of Wood, it immediately took Fire, and burnt all to Ashes. This Story is told more at large (r) *Eccl. Hist.* IV. 27.
by *Evagrius*. (r)

Two things are considerable in this Image.

1. Its *Original*, that it was not made with *Hands*. *Nicephorus* saith, that Christ himself applied a Cloath to his Face, which receiv'd the Impression of it, and that he sent this Picture to *Abgarus*. (s) (s) *Eccl. Hist.* XVII. 16.

The Falsity of this Story has been demonstrated already. It's an Instance of the Vile Arts that were used to advance the Credit of Images.

2. The Miracle wrought by this Image, is of the same Credit with the Original of it. If the Inhabitants of *Edeffa* were in such Extremity of Danger, they shou'd have Fasted, and Pray'd, and Trusted in the Living God, as *Hezekiah* and the *Jews* did, when *Jerusalem* was Besieged by the Conquering Army of *Sennacherib*. But instead of this, they trust to an

Image as their last Refuge. How comes this *Image* to be more potent to work Miracles now, than when King *Abgarus* first receiv'd it? It wrought no Cure

upon him, as all agree, tho' he earnestly Solicited to be Heal'd by Jesus

Christ, in his Epistle to him. (t) He

was not Heal'd, as *Eusebius* reports out of the Records of *Edeffa*, until *Thaddeus* went to him after the Ascension of Christ. This is sufficient to disprove the pretended Miracles wrought by *Images*. We must

suppose some new Virtues were convey'd into this *Image*, when the impotent thing had slept for about 500 Years, without having done one Miracle. Besides, *Evagrius* saith, ' This *Image* was put into

' Mine which the *Edeffians* had digg'd under *Chosroes* his Wooden Towers; where they cover'd

' with Water, and some drops of this Water touching the Persian Works, set 'em all on fire. Here

Water converted into Fire, when the real Fire which they had applied to the Works before would not burn; and an *Image* of Cloath (which we must suppose Incorruptible) preserv'd in the midst of the Fire

Behold a Complication of *Image Miracles*, but the greatest Miracle of all is, that such a ridiculous Fiction shou'd pass for Truth.

But this *Edeffian Mine* is blown up by *Procopius* who was Cotemporary with *Chosroes*, and Wrote his History; for he saith, that he rais'd several

Sums from the Cities by which he march'd, and among the rest from the Inhabitants of *Edeffa*, before which he came, but being terrified by some

vine Signs, he did not Besiege the City. (u)

The Council take this Miracle for granted, on the Credit of *Evagrius*, and instead of examining the Truth of it, are content with the Testimony of

(t) Ἀπολόγητον εἰς αὐτὸν καὶ μετὰ τὸν. *Procop.* Persic. in Phot. Cod. LXIII.

ty. (u)

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a Reader of *Constantinople*, who said, he had been at *Edeffa*, and saw the Image, which was *not made with Hands, Honour'd and Worshipp'd by the Faithful.* (w) They denied above that they Worshipp'd the Images, but here's a publick and approved Testimony that they were not only *Honour'd* but *Worshipp'd*.

(w) Προσκύνη-
μαίην.

The Readers Testimony is sufficient to prove that the Image was *Worshipp'd*, which no body disputes, but it does not affect the main Point to be prov'd, that the Image was *not made with Hands*, and that it converted *Water into consuming Flames*; these things he took for granted, and further this Deponent saith not. I hope, Gentlemen, ye are satisfied, *for what Man is there that knoweth not that the City of Edeffa is a Worshipper of the Divine Image,* which was not made with Hands, but (x) *Añ. 19. fell down from Jupiter.* (x)


§. VII. There was read in the Council a Sermon of *Limonarius*, which they said had been falsified by the Council of *Constantinople*. The true Story is this :

An old Monk was often Solicited by the Devil of Fornication, and being press'd hard by him, the old Man began to lament, and to say to the Devil, *How long wilt thou not spare me? Depart now from me, we have lived together* into old Age. † The Devil appear'd unto him, and said, *Swear unto me* that thou wilt tell no Man what I shall say unto thee, and I will assault thee no more. The old Man Swears to him by him that dwells on High. Then the Devil told him, *Worship not this Image, and I will Assault thee no more.* The Image was that of the Virgin Mary with Christ in her Arms. He desires Time to consider of it, and next Day reveals the whole Matter to *Theodorus* the Abbot, who blames him for

† Συμφύσις
ἡμῶν.

(y) Expedit tibi, ut non dimittas in hac civitate scortum, ad quod non ingrediaris, quam ut recuses adorare Jesum Christum cum matre ejus.

Swearing to the Devil, commends him for telling the Matter contrary to the *Oath of Secresie*, which the Devil had given him, and advises him rather to *keep his Whore*, than refuse to Worship (the Image of) Jesus Christ and his Mother. (y)



1. This Story is an Instance of the *Unclean Lives of Monks*, who, as appears by the *Acts of this Council*, were the Devil's chief Instrument to seduce the World to Idolatry. The Devil, who had been an old Familiar of the *Fornicating Monk*, did more effectually advance Image-worship, by seeming to set himself against it: He hates *Images*, as he hates *Holy Water*. He once *opposed the Gospel* by pretending to *promote it*, and now *promotes Idolatry* by *opposing it*.

2. Here is an Instance of the *Vanity of Image-worship*, and *Saint-worship*, the old Monk found no Benefit by his Addresses to *Saints* and *Images*. Had he Worshipp'd God thro' the *only Mediator Jesus Christ*, his Grace had been sufficient to rescue him from the Power of the Devil, whose Vassal he had been all his Days. But the Unclean Idolater being disabled with Age, and finding no Relief by his *New Gods*, enters into a Truce with the Devil, which he wickedly confirms with an Oath, *not to Renounce Images*, which the Devil lov'd too well to Swear him against Worshipping of 'em; but he entangles his Conscience with an Oath of *Secresie*, which he foresaw he would infallibly break.

3. The Abbot is a rare Casuist, who commends the *Perjur'd Monk*, and advises him rather to go on in *Whoredome*, than Renounce *Image-worship*. These are the Men who so stiffly maintain'd the Cause of *Images*. These are the *Bigotted Patrons* of Idolatry.

who lived in all Filthinefs, and made a Covenant with Hell.

§. VIII. There was read out of the same Author another Story of a Woman, who having digg'd a deep Pir, and finding no Water, was admonished in a Dream to lay the Image of Abbot *Theodosius* in the bottom of the Well, which she did, and the Well filled with Water. *Limonarius* saith, he drank of the Water of the Well.

This Dreaming Story depends on the Credit of a Superstitious Woman, and tends to advance the Sanctity of a Monk, and is reported by another of the Order, who speaks favourably of the *Perjur'd Fornicating Monk*, last mention'd. It was easie for the Lecherous Monks, and their Female Admirers to make such Miracles as these. *Limonarius* his drinking of the Woman's Well, proves only that she was Communicative of those Waters in which *Theodosius* the Abbot had some sort of Property.

But the Superstitious Author tells us another Story, which was also read with Approbation in the Council. This Story which was told *Limonarius* by *Dionysius* a Priest of the Church of *Ascalon*, is as followeth :

Abbot *John* the Anchorite, who was a great Man of this Age, lived in a Cave at *Sochas*, about 20 Miles from *Jerusalem*, where he had an Image of the Virgin *Mary*, with Christ in her Arms. As often as he went to *Jerusalem* to Worship the Cross and the Holy Places, or to mount *Sinai*, or to the *Martyrs*, whom he greatly loved, at *Ephesus*, *Seleucia*, and other Places, he lighted his Candle, as he used to do, and looking on the Image, he Pray'd to the Lady in this manner, *Holy Lady, Mother of God, I am going several Days Journey, take care of your Candle, and keep it from going out at my desire. For I go expecting your help to accompany me in my Way.* Having thus

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thus Address'd the *Image*, he went his way, and when he return'd, after a *Month* or *two*, or *three*, or *five*, or *six*, (for some times he was *five* or *six* Months abroad) he *found his Candle burning as he left it*; and he never saw it go out of it self, either when he awaked in the Morning, or return'd into his Cave from the Wilderness.

1. This *Great Man*, as the Story calls him, was a very great Wanderer from his *Cell*, where the Laws of his Profession confin'd him.

2. All his Supplications are directed to the *Image* of the *Virgin*, which he Adores as if it were the *Virgin* her self, without the least notice of *Christ* in her *Arms*. This is abominable Idolatry, to overlook *Jesus Christ*, whom we are commanded to Worship, and to transfer that Honour on a meer Creature, which is due to the only begotten Son of God. He makes her the Object of his Hope, and relies on her Protection. The *Help* of God's People is in the Name of the Lord who made Heaven and Earth. † *This Man's Help* is in a *Woman*, who made neither Heaven nor Earth, or rather in a *Lifeless Image*, whom he calls by the Name of the *Virgin Mary*.

3. He commits an honourable Office to the Mother of God, namely, the *Custody of his Candle*. To what end is this Waste? Or who is the better for this pretended Miraculous Light, which serv'd only to enlighten the Walls of an *empty Cave*? *Ireneus* says, that one Mark of Distinction between true and false Miracles, is, that false Miracles are not done for the Benefit of Mankind. (x)

(x) Neq; in beneficiis hominibus facientes ea que faciunt. Adv. Har. . 11. 56.

This Miracle of a *Candle continually burning* to lighten no Body, is the most insignificant that ever was invented. The *Virgin* was no good Housewife to burn her *Candle* in vain.

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The *Lights* of the Temple at *Jerusalem*, where God dwelt between the Cherubims, were preserv'd by the Ministry of the Priests, without a Miracle, but the *Hermite's* Candle is honour'd with a constant Miracle.

These *false Lights* serv'd to introduce Image worship in a dark Age.

§. IX. *Stephen* the Monk said, we have fifteen Books more than Treat of Images. *Tarasius* and the Council said, that they were replenished and satisfied.

The fulsome Stories above-mentioned, wou'd have surfeited any Stomachs but those of the Council, which were prepar'd to digest the absurdest Falsities that had a Tendency to promote the Cause of Images. We may guess at the Contents of the *Fifteen Volumes* that were not read, by those that were produced. Doubtless, they contain'd more fabulous Miracles, which for Reasons that may be guess'd at, the Council thought fit not to mention.

Tarasius orders *John*, Vicar of the *East*, to read his Narrative about Images, which is this, 'That a certain *Jew* of *Tiberias* a Sorcerer, perswaded *Ezid* an *Arabian* Prince to destroy all the Images in the Christian Churches within his Dominion, that the Bishop of *Nacolia*, and those about him did the like; that the *Jew* was put to Death by *Hulid* the Son of *Ezid*, because the Event did not answer his Prediction, that the Prince shou'd live forty Years.

The Design of this Story, is to compare the Image-breakers to *Saracens*, as they have done before to the *Jews* and *Samaritans*. This invidious Comparison has been consider'd before, and all that can truly be infer'd from it, is this, that Idolatrous Christians are worse than *Saracens* and *Mahometans*, whose Zeal against Images will rise up in Judgment against a Generation.

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neration of Men, who in direct Opposition to the *Laws of Heaven*, Worship Gods of their own making.

It appears by this Narrative, that there were some *Christian Bishops* in this Time of general Apostacy, who opposed the Growth of Idolatry, and destroy'd the Occasions of it.

As to *Constantine*, Bishop of *Nacolia*, he demolish'd Images, not in Imitation of the *Saracens*, as is here suggested, but in Obedience to the *Scriptures*, which forbid the giving of Divine Honour to any Creature; so the Pious Bishop speaks in his own

† Vid. *Germani* ep. ad. *Const. Epif. Nacolia*, in *Act. IV.*

Defence, in his Epistle to *Germanus*, Archbishop of *Constantinople*, in which also he shews his Desires of laying down his Bishoprick, because of the *Incurfions* of the Image-worshippers against him. †

|| *Ibid. Binn.* p. 668.

Tarasius himself bears him witness, that he began the Subversion of Images. ||

§. X. We have now gone through all the *Arguments* that were read in the Council for Image-worship; and I have given an Abstract of the pretended *Miracles* that were done by Images.

Before we proceed to the next *Action*, I will make some General Reflections upon the *Miracles* which are reported to be done by Images.

I. Matter of Fact is uncertain; and depends on the Credit of the Monks, who were generally Ignorant, Superstitious, and blindly Devoted to Image-worship. The *Egyptian Monks* were so ignorant in the *Fourth Age*, that they affirm'd God to have Eyes, Hands, Feet, and other Corporeal Members, from which Heretical Opinion they were called *Anthropomorphites*. They that thought God like unto a Man, must have very mean Thoughts of the Divine Being,

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Being, and might easily be tempted to embrace *Image-Devotion*. In the Seventh Century they were Zealous for Image-worship, and the principal Promoters of it.

And since they made it their Business to Seduce People from the *Truth of the Gospel*, and the *true Worship* of God, they were destitute of the *Truth*, and their *Veracity* is not to be depended upon. When Persons once forsake the Holy Scriptures, the Fountains of *Truth*, they are justly given up to lying Vanities. Like the *Jewish Idolaters*, *they feed of Ashes, a deceived Heart hath turn'd 'em aside, that they cannot deliver their Soul, nor* † *Isa. 44. 20. say, is there not a Lie in my right hand* †

2. Admit Matter of Fact had been true, this is no Argument for Image-worship. Because *Signs and Wonders* are Pronounced by God to be of no Validity when they were made use of to entice Persons to Idolatry. Thus God speaks, *Deut. 15. 1, 2, 3. If there arise among you a Prophet, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, and let us serve them. Thou shalt not hearken unto the words of that Prophet, for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.*

This shews, that God may suffer some *Wonders* to happen to prove our Fidelity to him and his true Worship: That if they happen, we are not to be moved by them to any *Acts of Idolatry*, which consist in the Worshipping of *other Gods*.

To Worship *Saints, Angels, and Images*, is to Worship *other Gods*. Whatever that is to which we give *Divine Worship*, we make that our God. The Council pretends, as we shall find in the next *Action*, that they give unto *Images, and Saints* an inferi-

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or sort of Worship, which they call προσκύνησιν, but not Supream Worship, or λατρεία. But this is a poor Shift, for all the Degrees of Religious Worship belong to God, and to him only. The Law saith,

Thou shalt fear the Lord thy God, and serve him. (a) The Seventy render it, *and him only shalt thou serve, or Worship.* Our Saviour follows them, but

instead of φοβηθήσῃ *thou shalt fear* (the Lord,) our Saviour saith προσκύνῃς, *thou shalt Worship.* To fear the Lord and serve him, according to our Lord Jesus, the best Interpreter of the Father's Will, is to *Worship the Lord, and him only to serve.* By this infallible Interpretation of our Lord Jesus we are taught, that when God Commands us to Fear, Worship, and Serve him, we are to understand these Expressions of God only in Exclusion of all others. All the Degrees of Religious Fear, Worship, and Service appertaining to God, and to him only. The Worship

which Satan Tempted Christ to give him was προσκύνῃς. *All these things will I give thee, saith the Tempter, if thou wilt fall down and Worship me.* (b)

Our Blessed Saviour repels him by citing the Command of God, which obliges us to Worship God only, not only with the Worship of λατρεία, but of προσκύνῃς. *Thou shalt Worship* (προσκυνήσῃς) *the Lord thy God, and him only shalt thou serve.* (λατρεύσῃς) There had been no Force in our Saviour's Argument, if either of these were Communicable unto Creatures. The Second Commandment forbids us to bow down to Graven Images, or Worship them. ἡ προσκυνήσῃς, ἢ δὲ μὴ λατρεύσῃς. Seventy. To Worship Images and Saints therefore with any Degree of Religious Worship, is to attribute to the Creature what is proper to God, which is to go after other Gods. Now God himself, who forbids this Abomination, hath declared, that

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Signs and Wonders are not to be regarded when they have a tendency to draw us after *other Gods*.

The Apostle also hath foretold, that the *Apostacy* of the latter Days shall be accompanied with *the working of Satan, with all* (c) *2 Thes. 2.9. Power, and Signs, and lying Wonders.* (c)

That the Worship of *Saints and Images* is an *Apostacy* from the Gospel, is evident, because it hath no Foundation in the Scriptures, is contrary to them, and highly injurious to the Glory of Christ, the only *Mediator* between God and Man.

This *Apostacy* is foretold by the same Apostle, who informs us that *the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to Seducing Spirits, and Doctrines of Devils, or Demons.* (d) *1 Tim. 4.1.* (d)

Mr. *Joseph Mede*, hath with great Learning and Judgment, shew'd the *Romish* Worship of *Saints, Angels, and Images*, to be an *Apish* Imitation of the *Pagan* Worship.

Therefore the *Miracles* which were reported in the *Second Council of Nice*, are so far from recommending *Image-worship*, that they are to be look'd upon as the *Diabolical Seals* of the *Apostacy* of the last Days, foretold in the Scriptures of Truth.

3. The *Pagan* Religion, which is the Pattern of *Romish Idolatry*, pretended to the glorious Confirmation of *Miracles*. *Livy* and *Valerius Maximus*, nauseate their Reader with fulsome Stories of this kind. It were easie to produce a *Volume* of them, as large as that of the *Fabulous Miracles* of this Council. I will mention one or two only, which concern the Subject of *Images*. *Lactantius* observes, that the *Image* of the Goddess *Fortune* was reported to have spoken several times. When *Vesii* was taken by the Romans, a Soldier was sent to remove the *Image* of
Juno

Juno Moneta, he ask'd in a jesting manner, whether she had a mind to remove to *Rome*, the *Image* answerd, that *she had*. When the *Image* of the Mother of the Gods, which was a *Sacred Stone*, as *Livy* calls it, was brought to *Rome*, in Obedience to the *Sibyl*. line Oracles, the *Ship* which carried the *Image* stuck in the *Shallows* of the *Tiber*, nor cou'd it be remov'd by any Force: They say, that *Claudia Quintia*, who had no good Reputation, Pray'd on her Knees to the Goddess, that if she judg'd her Chaste, she wou'd be pleas'd to follow her Girdle. So the Ship that cou'd not be moved by all the *Roman Youth*, was removed by one Woman. (e)

(e) Liv. XXI. 14.
10. 11. 14.

Lactantius saith of these and other Prodigies of the like nature, that they were *Diabolical Impostures*, to seduce Men from the Way of Truth. (f)

4. The ancient *Hereticks* made their Boats also of Miracles.

The *Gnosticks*, who first introduced *Images* into the *Christian Church*, were great Pretenders to Miracles. On which *Ireneus* passes this Censure, That they were not wrought by the Power of God, nor in Truth, nor for the Benefit of Mankind; but were more done for Destruction and Error, by Magical Elusions, and meer Fraud, and therefore were more hurtful than profitable to such as believed 'em, because the End of 'em was to Seduce. (g)

(g) Adv. Hæ-
res. II. 36.

In like manner the *Donatists* made large Pretensions to *Visions* and *Miracles*, concerning which, *Austin* observes, that they were either the Figments of lying Men, or Wonders of fallacious Spirits. And a little after, the Pagans report Miraculous Acts and Visions in favour of their Temples and Gods, and

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and yet the Gods of the Heathen are De- (h) De Unit.
vils. (h) Cap. 16.

By these things we may make a Judgment of the Pretended *Miracles* by which *Image-worship* was Established.

5. We have just reason to suspect the *Truth* of these *Miracles*. Many of 'em carry their own Confutation with 'em, as that of the *Image* at *Edeffa*, at *Berytus*; of the *Hermite's Candle*, &c. of which above. It's observed in the *Apostle*, that the *Doctrines of Demons* wou'd be introduced by *Lies spoken in Hypocrisie*; or by the *Hypocrisie of Liars*. The *Miracles* reported in this Council for confirming the *Worship of Demons* and their *Images*, are *Lies spoken in Hypocrisie*. So that there is an exact Correspondence between the *Prophecy* and the *Event*. We have noted already, that *Tarasius* the President of the Council, confels'd, that the *Images of their Age* wrought no *Miracles*. The like Confession is made by *Germanus*, Archbishop of *Constantinople*, in his Epistle to the Bishop of *Claudiopolis*, in these words; 'The Sum of the *Miracles* which they say God hath wrought by divers *Images*, consists in this, namely; 'the Healing of Diseases, which we have experienc'd; the Resolving of Curiosities, and frequent Visions of Pictures in sleep: But the most manifest of all others, and that which admits of no Contradiction or Ambiguity, is, that an *Image* of the Immaculate Mother of God at *Sozopolis* of *Pisidia*, poured forth an Emanation of Oyntment out of her Painted Hand, of which Miracle there are many Witnesses. And altho' no such Miracle is now wrought by the *Image*, former things are not therefore incredible, lest the *Miracles* which are recorded in the *Acts of the Apostles* be thought incredible, which are long since ceas'd. God hereby condescended

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(k) A.D. IV. Nic. ' ded to strengthen the Faith of the
Sec. Synod. ' Weak. (k)

The Patriarch here reduces Image-miracles to
Three Heads:

1. The *First* are Cures of Distempers. If *one* of
Twenty that Pray'd to 'em happen'd to grow better af-
ter, this was Recorded for a Famous *Miracle*. But
they do not tell us how many receiv'd no Benefit by
Images. A strong Imagination may contribute much
to the removing of some Distempers.

2. The *Second* sort of Miracles, is the
Resolution of *Curious Arts*, † or Cir-
cumventions, as *Anastasius* renders it.
Germanus pretends to some Night *Visions* of Images,
but does not tell us what they were, or how they o-
perated against *Witchcraft*, which I suppose he means
by his *περὶ πνεύμα*. If Images obstructed the Operations
of *Witchcraft*, it must be by a Diabolical Power, the
same Power that *butts* may *suspend* its own *Acts*.
The Natural Influence of Images, is to *Bewitch* and
Seduce Men to Idolatry, and the Master of *Magici-
ans* does more effectually *Bewitch* the Mind by 'em,
by converting 'em into *Charms* against Corporeal
Witchcraft.

3. The *Defluxion* of Oyntment out of the Picture's
Hand is an odd sort of *Miracle*: What became of
this Oyntment? What Effects did it produce? We
hear nothing of this. It is much that this precious
Oyntment was not preserved in *perpetuam rei memo-
riam*, and produced in the Council as a famous *Eye-
Salve* to give Sight to the blind *Image-breakers*: But
Tarasius accounts for this Omission, and says, that
no Sign shou'd be given to that *Adulterous Generati-
on*. It was an easie thing for the Superstitious Monks
to convey some Liquid Stuff from behind the Image
into the Hand of it. We have known a greater
Cheat than this acted by the *Dominicans* of the An-
nunciation

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nunciation at Lisbon. ' *Maria*, a Nun of that Order, pretended to *Miraculous Visions*, and to be daily visited by *Christ in Person*. When she receiv'd the Sacrament, she was honour'd with the *Vision of Angels*, and when she Embraced the *Image of Christ Crucified*, which she called her *Husband*, it constantly darted out *Beams of Light*, much brighter and stronger than those of the *Sun*.

Here is a Miracle that out-shines all those that were mention'd in the *Second Nicene Council*.

' One Day as she was at her Devotion, *Christ* appear'd to her, and made her a Promise to visit her again upon *St. Thomas Aquinas's Day*, and thereon to do her the greatest Honour that any Creature was capable of.

' The appointed Day being come, and all the *Nuns* and *Friars* being Assembled to *Matins*, while *Maria* was in a most profound Fit of Devotion, *Christ Crucified* appear'd to her; and in the sight of the whole Congregation, printed all the Wounds of his *Head, Side, Hands* and *Feet* upon the same parts of her Body. She had 32 Wounds (such as *Thorns* use to make) on her *Head*, and in her *Side* a Gash, as if made with a *Spear*, and on her *Hands* and *Feet* the Wounds were of a *Triangular Figure*, as if made by a *Nail*. The *Rags* she laid to the Wounds on *Thursdays*, had always the five Wounds of *Christ* printed on them in the Form of a *Cross*. These *Rags* were very precious, and distributed among the *Catholicks* of chiefest Note, as special Marks of *Grace*. The *Pope* had one, the *King of Spain* another, and the *Empress* had one sent her against she Lay-in. Neither was there a *Roman Catholick Prince*, or *Princess* in *Europe*, but what had obtain'd one of 'em by some Interest or other. And *Philip* the Second, to satisfy the World that he firmly believed the Miracles of the

L

' *Lisbon*

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‘ *Lisbon Nun*, had the *Royal Standard* of the *Armada*, which came against *England* in the Year 1588, Blessed by her.

‘ The *Inquisition*, whose Business it is to enquire severely into the Truth of Things reported to be Miracles, having Summoned the *Confessor*, and all the rest of the *Fryers* who belong’d to the *Convent*, to appear before ’em. was fully satisfied by their Depositions and Oaths, as *Eye-witnesses* of the Truth of the whole Matter as it was reported.

‘ The poor *Protestants* were insulted over for their *Heretical Infidelity*, and *Petrus Mattheus*, after a long *Encomium* of the *Lisbon Nun*, adds, that nothing can be offer’d in Contradiction to this Story, for the *Blessed Virgin* is still living, and the whole is confirm’d by most *Eminent Divines*, who were *Eye-witnesses* to it.

‘ After all this, this Woman was Convicted for an *Impostor* by *Philip the Second*, whose Title to the *Crown of Portugal* she brought into Question, by pretending that it was Revealed to her, that the Right of that Crown was in the *Duchess* of *Braganza*. *Philip* order’d the *Inquisition* to search into the Matter, who found her Wounds not to lie so deep as her Skin, and upon Examination, to be nothing else but Marks made thereon very Artificially with *Red-lead*. Whereupon she was Condemn’d by the *Archbishop of Braga* and *Lisbon*, the *Bishop of Guarda*, and the *Apostolical Inquisitors*, as an *Hypocrite* and *Impostor*, December 8. 1588. See the History more at large in *Mr. Gedd’s Church Hist. of Ethiopia*, p. 481. to the end.

— The pretended Miracles wrought by this Nun, and her *Crucifix* were greater than any that are Recorded in the *Second Nicene Council*, and better attested by the Oaths of a whole Litter of *Monks*, who prov’d to be a pack of *Perjur’d Villains*.

This

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This Story shews what Credit is to be given to *Monkish Miracles*.

4. *Germanus* therefore cannot be excused from gross Blasphemies, in comparing the *Fabulous Miracles* of *Idolatrous* and *Superstitious Monks*, with those of the *Holy Apostles*. As if there were no difference between the *Real Miracles* of the Apostles, who Seal'd the Truth with their Blood, and the *Fictitious Wonders* of Lying Monks. Those of the Apostles were done in *Publick*, and Attested by all sorts of Persons; nor is Matter of Fact denied by *Celsus*, *Porphyry*, and *Julian*, the most Virulent Enemies of Christianity: The *Miracles* of the Monks were done in a *Corner*, without Evidence but what was given by themselves: The *Miracles* of the Apostles were done for the Confirmation of the *Truth of the Christian Religion*, those of the Monks were wrought to confirm the *Apostacy* of the latter Days from the Truth and Purity of it: The *Apostolical Miracles* were foretold in the *Old Testament* as Signs of the *Kingdom of Christ*, those of the *Degenerate Monks* are foretold in the *New Testament*, as the Signs of the *Kingdom of Anti-christ*.

§. XL. So much of the *Miracles* reported in the *Nicene Council* for the Confirmation of *Image-worship*. I will now proceed to recite the *Acts* of the Council.

The several Narratives and Testimonies above-mention'd, being read, and approv'd in the Council, *Sabbas* the Abbot of *Studium* mov'd, that *Images* might be restor'd to their Places after the former Custom: *Farasius* and the Council said, We all Con-

sent. *Peter*, and *Peter* the Pope's Legates moved, that *Worshipful Image* may be brought into the Council, that they may Salute it. The Synod said, Let it be brought, let it be done.

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The next Day an Image was produced, and the Synod sung a Hymn to it, wherein they say, 'The Doctrine of the Fathers hath reform'd us, as they have taught us we Salute the Venerable Images. Being directed by them, we give Images the Adoration of Honour. * The Fathers do Preach, we are Obedient Children, and in the Face of our Mother do congratulate the Tradition of the Catholick Church. Believing in one God to be Prais'd in Trinity, we Salute the Honourable Images. Let such as do not so be Accursed. We Salute or Embrace the Venerable Images. Anathema to such as accuse the Christians, and break Images. Anathema to them that apply unto Venerable Images what is said in the Scriptures against Idols. Anathema to such as Salute not the Sacred Images. Anathema to such as call the Sacred Images Idols. Anathema to such as say that the Catholick Church hath at any time receiv'd Idols.

They conclude their Litany with an Apprecation of long Life to Constantine and his Mother Irene.

Thus ends the Fifth Action of the Council. It appears by this Litany, that the whole Council was guilty of Abominable Idolatry. God has expressly forbidden us to bow down to Graven Images, or to Worship them. † The whole Council Salutes (or bows down to) an Image, and Worships it, no less than four times, and express their Faith in God but once in their new Litany. They Denounce no less than Twelve Curses against those that oppose their Image worship. They Bless an Image without Life, and Curse the Living Images of God. They Bless an Execrable Idol, and Curse those whom the Lord hath Blessed.

Be astonish'd, O ye Heavens, and amaz'd, O Earth at such prodigious Impiety! Behold with Horror an Assembly of Christian Bishops, trampling on the

Sacra

Sacred Laws of the *Old and New Testament*, and in Obedience to I know not what *Fathers* setting up new *Gods*, by giving *Religious Honour* and *Adoration*, which is due to *God alone*, to *Senseless Images* of *Man's making*.

Suppose a *Heathen* had come into this *Assembly*, and observ'd 'em *Prostrating* themselves before a *Graven Image*, wou'd he not have said, *That they were all turn'd Heathen, and Worshipp'd their Gods in the same manner that he did his Gods.*

The *Council* take special *Care* by their *Fabulous Miracles*, and real *Adoration* of *Images*, to disparage the *Divine Seal* of *Christianity*, and to recommend *Paganism*.

Nothing can have a greater *Tendency* to shake the *Foundations* of the *Christian Religion*, than to trump up a *Multitude of Spurious Miracles* to Confront the *Genuine Ones*, which were wrought by the *Holy Apostles*. 'Tis the vilest of all *Impostures* to counterfeit the *Imperial Seal* of the *Supream King*, whereby he has *Ratified* his own *Laws*: 'Tis yet a higher *Degree* of *Impiety* to annex this *false Seal* to new *Laws* of *Worship*, which are *Destructive* of *God's Laws*.

Nice

As the *Council* attempted to undermine the *Foundations* of *Christianity*, so they industriously endeavour'd to repair the *Demolish'd Foundations* of the *Pagan Religion*, by reviving their *Doctrine* of *Demons*, and *Worship* of *Images*.

C H A P. IX.

*Recites the Acts of the Council of Constantino-
ple. The Refutation by the Nicenes, Para-
graph by Paragraph. The Pretended Refuta-
tion Refuted, and the Reasonings of the Fa-
thers at Constantinople against Image-worship,
Confirm'd and Vindicated. Six Tomes of the
Acts of the Council of Constantinople.
Tom. I. The Original of Idolatry. Christ
came to deliver the Nations from Idolatry. The
Doctrine of Christ Publish'd by the Apostles,
and preserv'd by the Six General Councils.
Tom. II. The Devil restor'd Idolatry under
+ the Appearance of Christianity. Image-worship
Subverts Christianity and the Six General
Councils. Unlawful to make Images of Christ,
provid'd by Six Reasons. Pictures draw the
Mind to the Worship of the Creature. Tom. III.
Pictures of Christ, who is God and Man,
Circumscribe the Deity, and Confound the Two
Natures, which is to err with Arius and Eu-
tyches. The Lord's Supper is the Image
which Christ left in Remembrance of him-
self.*

A C T I O N. VI.

*Contains the Acts of the Council of Constantino-
ple, under Constantine and Leo against Ima-
ges,*

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ges, together with the pretended Refutation of them.

T O M. I.

There was read a Preface to the *Refutation*, in which they declaim against ' the Council for assuming the Title of the Seventh Council, and comparing the *Image-worshippers* to the *Pagan Idolaters*, and they promise to refute 'em by the *Sword of the Spirit*, which is the *Word of God*, and they triumph over 'em as cast out in the *Streets of Jerusalem*, to be trampled upon by the *Pious Members of the Catholick Church*.

We have proved that there is an exact Agreement between the *Pagan Worship*, and that of the *Christian Image worshippers*; and therefore the Council of *Constantinople* had just Reason for their Comparison. The *Word of God* is as contrary to *Images*, as *Light* is to *Darkness*; and therefore we accept the Councils Promise to determine this Point by the *Holy Scriptures*. Their trampling on the *Image breakers*, shews their Confidence in the *Imperial Power*, which was for 'em, but not in the *Word of God*, which was against 'em, as we have fully proved. The Council of *Constantinople* had more reason to stile themselves the *Seventh*, than the *Second Synod of Nice*. They were conven'd by the *Imperial Power*, as the former General Councils had been, consisted of more Fathers than the *First Council of Nice*, or that of *Ephesus*, or the first of *Constantinople*, and may with greater Propriety of Speech be term'd a *General Council*, than the *Second of Nice*, which was far from being truly *General* or *Free*, as we shall prove anon.

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Gregory, Bishop of *Neo Cesarea*, read a Paper to disprove their being an *Universal Council*, the Sum of which was, ' That it had no Vicars of the *Roman Pope*, or the other *Eastern Patriarchs*, but was ' Rejected and Anathematiz'd by them : Nor cou'd ' that be called a *Seventh*, which agreed not with ' the *Six* former Synods.

It is sufficient that the Council represented the found part of the *Universal Church*. The Pope of *Rome*, and the *Eastern Bishops* were Summon'd to the Council, but refused to appear. This is acknowledged by *Baronius*, who says, that none were wil-

(l) Ad An.
754. S. 7.
quorum nemo
interesse volu-
it.

ling to be present, either in their own *Persons*, or by their *Legates*. (l) Their not appearing in the Council was a Violation of the *Obedience* they ow'd their *Supream Governors*, as a sign of a *bad Cause*, which they had not the *Courage* to defend. It was their own fault that they had no *Deputies* in the Council, and in all Justice they ought to have been concluded by the *Acts* of it, since they might and ought to have been present. The *Acts* of any Publick Assembly are valid, tho' several of the Members are absent, who according to the *Duty* of their Place ought to be present.

This Difference is very remarkable between these two Councils, that the Bishops that were for Images were Summon'd to sit in the Council of *Constantinople*, but the Bishops that had declared against Images were not admitted into the *Second Council of Nice*, until they had profess'd their Repentance. In the former the contrary Party were not only allow'd, but commanded to appear, that there might be all *Freedom of Debates*; but being *Self condemn'd* they durst not appear: In the latter none were suffer'd to take their Seat but those of the Faction: So that the *Image-worshippers* wou'd neither be present in the Council

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Council of *Constantinople* to defend the Cause of Images, nor wou'd they suffer the *Image-breakers* to be present in the *Nicene Council* to oppose *Image-worship*. Instead of that they contented themselves with Confuting the *AAs* of the former Council. How well they have done it, we shall see presently.

The *AAs* of the Council of *Constantinople* were read by *Gregory*, Bishop of *Neocesaria*, the *Confutation*, which was drawn up by some Members of the Council, was read by *John* the Deacon, and *Epiphanius* the Deacon.

Gregory, Bishop of Neo Cesaria read.

' *The Holy and Universal Synod*, which by the ' *Grace of God*, and most Pious Sanction of our Divinely Crowned and Orthodox Emperors, *Constantine* and *Leo*, was held in the Royal City (of *Constantinople*) in the Temple of *St. Mary*, called *Blacherne*, determined what is subjoyn'd.

John the Deacon read in Answer to this, *That it was not gather'd by the Grace of God, because they forsook the Truth, for Grace and Truth came by Jesus Christ. That Annas, and Caiaphas, and the Jewish Council condemn'd Christ in the Temple.*

It is certain, that *Grace* and *Truth* are inseparable. The Council of *Constantinople* defended the *Truth* of the Gospel, and the *Nicene Council* opposed it by their *Tradition*, which has no Foundation in the Gospel; therefore the former were gather'd by the *Grace of God*, and the latter were gather'd, both in Opposition to the *Law which was given by Moses*, and to the *Grace and Truth which came by Jesus Christ*; for both the *Law* and the *Gospel* condemn *Image-worship*.

The *Nicene Bishops* imitate the *Jewish Council* in Crucifying *Christ* afresh, by giving the *Prerogatives* of his *Worship* to a *Graven Image*: And in
this

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this they are worse than the *Jewish Council*, for they condemned not Christ unheard, as the *Nicene Fathers* did the *Orthodox Bishops*.

Gregory reads.

‘ God is the Cause and Author of all Things, who by his Goodness made all things of nothing.

Epiphanius reads.

If they believ'd this, they wou'd have kept his Command, but they have presum'd to Anathematize the Tradition given by Jesus Christ in his Church to Commemorate the Dispensation of Grace.

The *Orthodox Fathers* keep his Command, which forbids Graven Images, and you have made it void by your Traditions. The Tradition which Christ left in Commemoration of himself, is that of his last Supper: This the *Orthodox Fathers* Reverence as an Institution of Christ, and the *Nicene Bishops* disparage it by setting up a new Commemoration of him, contrary to his Word.

Gregory reads.

‘ But he who for his former Brightness was call'd Lucifer, having fallen from God, and envying Man's Happiness, pour'd all his Malice upon him, and depriv'd him of the Glory of God, by Seducing him to Worship the Creature besides the Creator.

Epiphanius reads the Confutation.

• *If they only Declaim'd against Idolatry, or the Worship of Creatures, they shou'd have the Consent of the Apostles, Prophets, and our Famous Fathers, but they whet their Tongue against the Immaculate Church, under*

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der Pretence of Triumpling over the Devil, and Adulterate the Doctrine of Truth.

These Orthodox Fathers have the Consent of the Prophets and Apostles, in Condemning the Worshipping of Creatures, which is recommended by the Nicene Bishops. The Worship of Images, Saints, and Angels is the Worship of Creatures, and therefore is Idolatry by their own Confession. They falsely assume to themselves the Name of the Immaculate Church, who Defile themselves with vile Idolatry. They Worship the Creature besides the Creator, † as the Pagans did, and are † Rom. i. no more the Spouse of Christ, having gone a Whoring after strange Gods.

Gregory, Bishop of Neo Cesarea reads.

Hence God not enduring to see the most perfect Work of his Hand sink into Perdition, was pleas'd to send his Son and Word into the World, who assuming Flesh, Died the Death of the Cross, and rising again the Third Day, fulfilled the whole Dispensation of our Salvation.

He freed us from the Corruptive Doctrine of Demons, that is, from the Error and Worship of Idols, and deliver'd the Worship which is in Spirit and Truth.

Epiphanius the Deacon reads.

Ye confess the Truth, Good Men, against your Wills; for if Christ came to deliver us from the Error of Idols, as the Apostles and Fathers agree he did, ye are forced to confess that the Lord Christ deliver'd us from the Error of Idols: And if he deliver'd us, how come they to Serve Idols who have believed in him? Away with your trifling Reproaches. God Incarnate Redeem'd us, and are we Captivated again? are we overcome again by him that Tyranniz'd over us? Hear

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Hear the Scriptures, his Kingdom is Everlasting, and his Dominion thro' all Generations. His Gifts are without Repentance.

Persons that have been deliver'd from Idolatry may relapse into it again. So did the *Jewish Church* several times. The *Galatians* who believed in Christ were soon bewitched from Obeying the Truth of the Gospel. The Apostle, who was no *Reproaching Trifler*, Expostulates with 'em about their Apostacy: *Howbeit*, says he, *Then when ye knew not God, ye did Service unto them which by Nature are not Gods; but now after that ye have known God, or rather are known of God, how turn ye again to the Weak and*

Beggarly Elements, whereunto ye desire again to be in Bondage. † So that those who were Redeem'd may again be Captivated by Satan: Such were the false Teachers mention'd by St. Peter, who denied the Lord that bought 'em, became *Servants of Corruption*, for of whom a Man is overcome, of the same he is brought in Bondage. ||

If Christians were in no Danger of Idolatry, how comes the Council at *Jerusalem*, which was the first Christian Council, to caution them against things offer'd to Idols? And St. John the Apostle to exhort the Believers to flee from Idols? † And to describe a Generation of Apostate Christians, whom no Plagues were sufficient to reform from the *Worship of Demons*, and of Idols of Gold, and Silver, and Brass, and Stone, and of Wood, which neither can see, nor hear, nor walk? ||

It is true, *Christ's Kingdom is Everlasting*, but Idolaters and Image-worshippers have no part in this Kingdom. (m)

(m) Gal. 5. 20, 21.

|| Rev. 9. 20, 21.

† 1 John 5. 21.

†

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The Writings of the Apostles do foretel the Apostacy of the latter Days, that *some shall depart from the Faith of Jesus Christ, the only Mediator between God and Men, giving heed to Seducing Spirits and Doctrines of Demons.* (n)

That before the second coming of Christ there shall come a falling away first, and that Man of Sin shall be revealed, the Son of Perdition: And because they received not the Love of the Truth that they might be saved; for this Cause God shall send 'em strong Delusion, that they shou'd believe a Lie, that they all might be Damn'd, who believed not the Truth, but had pleasure in Unrighteousness. (o)

Idols are Lies. *Jonah* calls 'em Vanities of Lies. (p) *Habakkuk* calls Images Teachers of Lies. (q) Therefore all Image-worshippers change the Truth of God into a Lie, by Worshipping and Serving the Creature besides the Creator, who is Blessed for ever. Amen. (r)

Idolaters and Liars are joyn'd together, and the Abomination of Idolatry is called a Lie by St. *John*. (s)

It's evident from these Testimonies, that the Apostacy foretold in the New Testament, is a Defection from the Purity of Gospel-worship, to Pagan and Jewish Idolatry. It was necessary that the Old Idolatry shou'd be revived under a new Name. It had been too gross to Worship *Jupiter, Saturn, Mars, &c.* The exploded Rabble of Pagan Gods. The old Idolatry cou'd not well be introduced without a new Form. As the Pagans Worshipp'd one Supream God, and many inferior Gods, as Mediators between 'em and the Supream Deity: Even so doth this Council, they used the Mediation of Saints and Angels, as the Pagans

(n) 1 Tim. 4. 1, 2.

(o) 2 Thes. 2. 3, — 10, 11, 12.

(p) Jon. 2. 8.

(q) Hab. 2. 18.

(r) Rom. 1. 25.

(s) Rev. 21. 8, 27.

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Pagans did their *Heroes* and *Demons*; and they both agree in giving *Religious Worship* to the *Images* of these lesser *Gods*, but under different *Denominations*.

Gregory reads, (*the Words of the Council of Constantinople.*)

• Jesus Christ having ascended into Heaven, left
• his *Holy Disciples* and *Apostles* to be the Teachers
• of this Saving Faith; who Beautified our Church as
• his Spouse, with various and bright *Doctrines* of
• *Godliness*. Whose Comeliness was preserv'd with-
• out Diminution by our famous *Fathers* and *Teach-*
• *ers*, and by the *Six Sacred General Councils*.

Epiphanius the Deacon, reads (*the Answer of the Second Nicene Council.*)

• They falsely profess to observe the *Six General*
• *Councils*, but reject the *Tradition* which was ob-
• serv'd in all Times past by so many *Saints*. They
• reproach and cast off the Representation of the
• Gospel which is made by *Pictures*. Images were
• before the *Sixth Council*: And indeed, they were
• since the very Preaching of the *Apostles*, as we learn
• in every place by beholding the *Temples*, and from
• the *Testimony* of the *Fathers*, and *Historical Wri-*
• *ters*. As Christ went to Heaven, he bid his *Apo-*
• *stles* teach all things that he had taught 'em. The
• Christians before *Constantine's* Time for 300 Years,
• suffer'd Martyrdom by opposing *Idols*. But the
• Multitude of Christians being moved with a Di-
• vine Zeal, built *Temples*, some in the Name of
• Christ, some in Honour of the *Saints*, some Painted
• the *Acts of the Humanity of Christ*, others the *Pas-*
• *sion of the Martyrs*. The *Sixth General Synod* ha-
• ving Condemn'd the *Monothelites*, *Constantine*, who
• then Reign'd, and by his *Precept* had call'd 'em to-
• gether;

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gether, not long after died. When his Son *Justinian* obtain'd the Empire, the same Fathers met again about *four* or *five* Years after, and made 102 Canons, of which the *Eighty Second* Canon requires the Painting of Christ in a *Humane Form*, and not in that of a *Lamb*, as he is in some *Pictures*, in which he is pointed at by his Forerunner. We see then that the Descriptions of Images were deliver'd in the Church, as well as that of the Gospel, before and after the Sacred Synods. We receive the same Knowledge of things past by *Reading* and *Pictures*, the former comes by the *Ear*, the latter by the *Eye*. Hence these two Senses are joyn'd in the *Canticles*, *Let me see thy Countenance, let me hear thy Voice.*

To this long Harangue I Answer.

1. The Council of *Constantinople* might well subscribe the *Acts* of the *Sixth Council*, against those who asserted *one Will* in Jesus Christ, without assenting to all the *Canons* of another Council, which were Composed *four* or *five* Years after, as is confess'd: This Canon-making Council, was not really the *Sixth Council*, for the *Sixth Council* was Summon'd by *Constantine*, and after it had continu'd above *two Years*, was Dissolv'd, and the *Acts* of it sent to the *Roman Council* under Pope *Agatho*. His Successor, *Leo the Second*, approves and confirms the *Acts* of this Council, and Excommunicates all that dissent from it. (1)

(1) Epist. Leon. II. ad Constant. in Act. on. XVIII. Sext. Synod. Constantinop.

About *ten Years* after, as *Binius* thinks, some of the Fathers of the *Sixth Council* met to make Canons to supply the Defects of the *Fifth* and *Sixth Councils*, who had made no Canons. It appears by the Subscriptions of this Council, that there were but

43 Bishops

43 Bishops in it that had been of the former Council: Nor do their Numbers agree, for the Sixth Council consisted of about 170 Bishops, but as Balsamon and others say, this *Tacking Council* which met at *Trullum* in *Constantinople*, had no less than 227 Fathers in it. What Power had these Bishops to make Canons for two *General Councils*, whose *Acts* had been perfected, and generally receiv'd? Had they thought there was need of *new Canons*, they wou'd have made 'em themselves, and not have left this Regulation to the Wisdom of a new Council, who, because it made Canons for the *Fifth* and *Sixth* Councils, was call'd *μενδίκη*, *Quinisexta Synodus*.

*Fourth
Century
†*

2. As to the Antiquity of Images, which they pretend were from the Beginning, themselves cou'd bring them no higher than the *Fourth Age*, as we have seen above. If Images were in all the Temples at this Time, it does not follow they were from the Beginning. We have proved already, that the Christians of the *three first Ages* had no Images, and the Council does in effect confess it, by attributing the *Original* of Images to the Zeal of those, who in *Constantine's Time*, and afterwards built Temples in Honour of Christ and the Martyrs.

But they can't prove 'em to be as old as the Temples built by *Constantine*. The contrary is evident from what has been noted above. They grossly contradict themselves, in affirming that *Images were in all Times past*, and bringing for the Proof of it the Practice of the *Fourth Age*.

3. The 82d. Canon of the Council at *Trullum* proves that Images were used *Historically* in that Age, but it speaks nothing of setting 'em up in Churches, much less of their being Worshipped. The *Civil* and *Historical Use* of some Images is allow'd by all *Protestants*, but this makes nothing for the *Religious Adoration* of Images. We may infer from this Canon,

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Canon, that Christ was more rarely Pictur'd in a *Humane Form* before this Council, which forbids the Painting of him in the *Form of a Lamb*. That *Emblem* of him represented his *Sacrifice*, but not his *Person*, and therefore was less liable to be abus'd to *Idolatry* than the Image of his Person, as the event has shew'd.

4. They pervert the word of God to countenance their corrupt *Tradition*, for the words which they quote out of the *Canticles* are the words of Christ to his Spouse, whom he styles his *Dove*, and whose *Countenance* he desires, and whose voice he desires to see and hear.

The *Greek Version* which the Council used, renders it in the *Feminine Gender*, *O my She-dove, that art in the clefts of the Rock*———let me see thy *Countenance*, &c. (t) (t) ὦ περιστέρι μου, ἡ ἐν τοῖς σπλάγχνοις τοῦ πέτρης

This Text shews how grateful the *Countenance* of the Church is to Christ, not her *Picture*, but her *Inward and Spiritual Beauties*; but here is not one word of *Christ's Countenance*, much less of his *Image*, which *Solomon* was a stranger to. According to this Scripture, our Voice must be directed to Christ, not to Images.

No wonder, Image-worship obtain'd among Persons so grossly ignorant of the Scriptures of Truth, or wilfully conspiring to pervert them.

T O M. II.

Gregory reads the Words of the Council of *Constantinople*.

Again, the aforesaid Contriver of Mischief, not enduring to behold this *Comeliness*, despaired not at divers Times, and by Means of Malignant Wits, to subdue Mankind unto himself; but he secretly
M intro-

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‘ introduced Idolatry under the appearance of Christianity, perswading ’em by his Sophistry, not to depart from the Creature, but to Adore and Worship it, and to call a *Made God* by the Name of Christ.

The Answer of the *Nicene Council*, read by *Epiphanius*.

‘ As *Rabshakeb* used the *Jews* Language against *Israel*: So these *Hereticks* turn the Doctrine of the Fathers, and the Words of the Church against the Fathers and the *Catholick Church*. They are *Whited Sepulchers*, fair without, but within full of Bones and all Uncleanness. But we will uncover these Sepulchers, and expose all their Uncleanness. For they wilfully put a new Sense on the words of *Gregory Nyssen*, which he spoke against the *Arians*: these they apply to *Images*: The *Arians* are deservedly call’d *Idolaters* by this Father, and by the *Catholick Church*, because they affirm him whom they Worship to be but a meer Creature. But the Christians do not call the Holy *Image* Gods, nor do they Worship ’em as Gods, nor do they place their Hope of Salvation in them, nor do they expect to be judged by them; but they have ’em for Remembrance and Admonition, and in love to the Prototypes they Salute these, and honourably Worship ’em, † but they do not Worship, or give Divine Adoration to ’em, or any other Creatures.

† *ἡτοιμασμένους ἡμῶν πρὸς τὴν εὐδοκίαν.*

Remarks on this Answer.

1. The Council supplies the want of Argument with hard words, they compare the *Constantinopolitan Fathers* to *Rabshakeb*. Did they Blaspheme the

True

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True God, as *Rabshakeh* did? No, they seek his Glory, and wou'd not have it given to *Graven Images*. Did they defie the *Armies of Israel*? No, but they endeavour to cure *Israel* of their *Idolatry*. What Evil then have these *Rabshakeh's*, the *Hereticks*, the *Whited Sepulchers* done? Have they overthrown any *Fundamental Article* of the Faith, after sufficient Conviction of the Truth? The *Article* they oppose is that of *Image-worship*, in Obedience to the *Second Commandment*; nor did the *Patrons for Images* so much as endeavour their *Conviction*, tho' they were Summon'd by the Emperor to appear in the Council. *Hereticks* are those that wilfully err in *Fundamental Articles* after due Conviction. The *Image-breakers* assert the most *Fundamental Article* of Religion, the *Worship of the True God* against *Image-worship*. They are the *Hereticks* who oppose this *Article*, by *Worshipping Saints and Angels*, and *Graven Images*, and that after sufficient Conviction. Therefore the *Second Council of Nice* are the *Hereticks*, who erred in a *Fundamental Point* of Religion, after the *Judicious Determination* of the Council of *Constantinople*, which leaves the *Nicene Fathers* without Excuse.

But the *Fathers at Constantinople* apply'd the Words of *Gregory Nyssen* to *Image-worship*; where is the hurt of that? Are they therefore *Rabshakeh's*, and *Whited Sepulchres*? The *Nicene Bishops* wretted the words of *Solomon* to support *Image-worship*, contrary to the plain Sense and Meaning of 'em. If those be *Rabshakeh's*, these are viler than *Rabshakeh*, in turning God's Word against God.

The Words of *Gregory*, tho' design'd by him against the *Arians*, are opposite to *Image-worship*. The *Arians* *Worshipp'd* the Person of *Jesus Christ* in Obedience to the *Scriptures*, which oblige all *Creatures* to *Worship* him. The *Nicene Bishops* *Worship*

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Saints and their Images in Defiance to the Holy Scriptures.

The Heresie of the *Arians* consisted in making a *Creature* of the Eternal and Only Begotten Son of God, who is of the *same Essence* with the Father: The Heresie of this *Nicene Council* consists in making *new Gods*, by *Worshipping the Creature besides the Creator, who is God Blessed for ever.*

The one Worshipp'd Christ, to whom all Honour is due; the other Worshipp'd *Images*, to whom no Religious Honour is due. Therefore in Point of *Worship*, the Image-worshippers are worse than the *Arians*.

2. As the *Adulterous Woman* eats and wipes her Mouth, and saith, I have done no Wickedness: So this Idolatrous Council commit *Spiritual Adultery*, and hope to wipe themselves clean, by saying they Worship not *Images as Gods*, nor call 'em Gods. But by their own Confession, they Salute, or Bow down to 'em, which is the Idolatry forbidden in the Second

(v) Τιμη τιμω
μεροσιν: αλ.

† John 5. 23.
ἵνα πάντες τιμώ-
σιν τὸν υἱόν.

Commandment, they Honourably Wor-
ship 'em. (u) Religious Honour and
Worship belong to God only, as I have
proved. All Men are commanded to
Honour the † Son as they Honour the Fa-
ther. The Honour here requir'd is that
of Religious Worship. To give this Ho-
nour unto Images is Idolatry. The

Council themselves charge the *Arians* with Idolatry for giving Religious Honour to the Son, whom they falsely believ'd to be a meer Creature: The Impu-
tation returns equally upon themselves, who by their own Confession, give Religious Honour to *Images* and *Saints*, which all acknowledge to be *Crea-
tures*.

Πεσοχὺμα

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προσκύνησις or Religious Worship in every Degree belongs to God, as our Saviour assures us, *Matth. 4. 10.* The Worship which *Cornelius* gave unto *Peter*, and was refused by him, was this of προσκύνησις: Such was the Worship which the Angel rejected, *Acts 10. Rev. 22. 9.*

They pretend they did not give the Worship of λατρεία to Images, or any Creature. (w) λατρεία comes from λάτρις a *Servant*, and properly signifies *Service*, and is often applied to the *Service of Men*. So God threatens *Israel, Deut. 28. 48.* Thou shalt serve thine *Enemies*. (x) It signifies *Civil or Profane Service*, as opposed to Religious, *Lev. 23. 7.* Ye shall do no *Servile Work*. (y) Bowing down to a Graven-Image, Adorning it, offering Incense before it, as is done by the *Roman Church*, are Acts of *Service* done unto it. λατρεία, as it refers to God, signifies the *Service and Worship of God*. When Religious *Service and Worship* is given to *Images or Saints*, λατρεία is given them.

The *Romanists* pretend that they give δουλεία *Service*, or a lower Degree of Religious Worship to the *Saints, Angels, and Images*, and that they give λατρεία only to God. But δουλεία often signifies the *Worship of God*. The *Heathen's Worship* of their *Falſe Gods*, is call'd δουλεία, *Gal. 4. 8.* Ye did *Service unto them who by Nature are no Gods*. (z) Ye turned from Idols unto God, saith the *Apostle of the Thessalonians*, to serve the *living and true God*. (a) δουλεία and λατρεία are promiscuously used, and δουλεία is more frequently attributed to God than λατρεία. Both the one and the other, when given unto *Creatures* are condemn'd. *Pareus* has observ'd, that δουλέω

(w) ἐκ ἐλάτρευ-
σιν.

(x) Λατρεύεις
τοῖς ἰχθύοις σου.

(y) Ἐργον λα-
τρευτὸν.

(z) Ἐδουλεύσατε
τοῖς μὴ φύσει θεοῖς.

(a) 1 Thel. 1. 9
δουλεύοντες
ζῶντι καὶ ἀληθινῷ.

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and *δολεία* are attributed to God no less than 39 times in the Scriptures, and *λατρεύειν* and *λατρεία* but 30 times. (b) This is sufficient to shew the promiscuous Use of both Words in the Holy Scriptures, and therefore the Distinction of *δολεία* and *λατρεία* is frivolous, and a meer Artifice to cover the Sin of Idolatry.

Besides, *עָבַד* which *Moses* uses (in *Deut.* 6. 13.) Properly signifies to *Serve*, and is so render'd by us, *him shalt thou serve*. The Seventy render it there by *λατρεύσεις*, *him only shalt thou Serve*, or *Worship*. *λατρεύειν* in *Matth.* 4. 10. Answers to *προσκυνᾶν* in *v.* 9. *If thou wilt Worship me*. So that *λατρεία*, *προσκύνησις*, and *δολεία*, when taken in a Religious Sense, belong only to God, and cannot without Idolatry be attributed to any Creature. The Hebrew *עָבַד* *thou shalt Serve*, which *Moses* has in *Deut.* 6. 13. is more often render'd by *δουλεύσεις*, than by *λατρεύσεις* by the Seventy.

This is therefore a miserable Shift which the Council and the Romanists use to palliate the Guilt of their Idolatry, in which they inevitably involve the ignorant, who can't comprehend their Nice and Groundless Distinction of several Degrees of Religious Worship, which they pretend are imported by the Greek Words which the Scriptures use for Worship. If the Greek Words be synonymous and promiscuously used, as I have proved they are; this senseless Distinction serves only to Ensnare and Seduce the Unstable. I have been the larger on this Point, because we shall meet with it often again, and it is the main Refuge of the Image-worshippers.

The

*The Words of the Council of Constantinople, read by
Gregory the Bishop.*

‘ Wherefore as Jesus the Author and Finisher of
‘ our Salvation endued his Disciples and Apostles
‘ with the Power of the Holy Ghost, and sent ‘em
‘ forth to all places for the Destruction of these (Idols:)
‘ So has he now rais’d up his Servants of the like A-
‘ postolical Spirit, our faithful Emperors, who are en-
‘ dued with the Spirit of Wisdom, and Power for
‘ our Restoration and Instruction, and for the distin-
‘ ction of Satan’s strong Holds which exalt themselves
‘ against the Knowledge of God, and for the Redargu-
‘ tion of the Devilish Wiles and Errors.

The Answer was read by Epiphanius the Deacon.

‘ Who hath ever spoken such Wickedness on high?
‘ What can be worse than this Impiety? O malign-
‘ ant Blasphemy, that any shou’d presume to call
‘ the Vision and Sight by which we are brought to re-
‘ member the Passion of Christ by the Name of Satan’s
‘ strong Holds. For being once deliver’d from Idols
‘ by Jesus Christ, we have no Reason to complain of
‘ Idols again; except they presume to say, there is a
‘ Change made in the Church. David saith, The
‘ Weapons of the Enemy have fail’d unto the end, and
‘ thou hast destroy’d their Cities. † These
‘ are the Devil’s strong Holds which † Psal. 9. 6.
‘ were destroy’d by the Incarnation of
‘ Christ. If their Weapons have fail’d for ever, and
‘ their Cities are destroy’d, how dare this False Conven-
‘ tion prate that they are re-built and renew’d, that they
‘ may attribute the Destruction of ‘em to themselves.

Remarks on this Answer.

Exclamations and hard words fill up this Paragraph. Images were not from the Beginning of Christianity, as we have prov'd; there was therefore a *Change made in the Church*, even that *Change* from the *Faith and Worship* of the Gospel, which was foretold in the New Testament.

The Text which they cite against the Possibility of this Change is nothing to the Purpose, for it speaks not of *Images*, and the *Artifices* by which *Image worship* was supported, which are the *strong holds* of Satan, in which he detains his Captives. Our Saviour assures us that Satan may recover his old Dominion, and return to his deserted Habitation, attended with *seven other Spirits*, more wicked than himself. It was foretold, that after he was bound up he must be loosed again to *deceive the Nations*. When a Church becomes *Idolatrous*, she is no more a *Habitation of God*, but the *Hold of every foul Spirit*, a *Habitation of Devils*, and a *Cage of every unclean and hateful Bird*. (c)

(c) Rev. 18. 2.

The Council of Constantinople goes on.

Who being moved with a Divine Zeal, cou'd not endure to see the Church of the Faithful carried away with the *Delusion of Devils*, called together the Sacred Colledge of Bishops, to determine as seems good unto them, in a *Synodical manner*, concerning the *Seducing Operation of Pictures*, which draw the Mind of Men from the *Supream and God-becoming Worship to the Base and Material Worship of the Creature*. For the Priests Lips shou'd preserve Knowledge.

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The Answer of the Nicene Bishops.

‘ The Catholick Church, as Christ testifies, is altogether fair, there is no Blemish in her, her Walls are always before him: † And † Isa. 49. having receiv’d these Promises, how comes she to be carried away by the Power of Devils. They have not distinguish’d between that which is Sacred, and that which is Prophane, for they make no difference between the Images of the Lord and his Saints, and the Images of Devils.

Remarks on this Answer.

This is but a Repetition of what we had before, and has been answer’d already. The Jewish Church, whose Walls were before God, when she fell under the Guilt of Idolatry was forsaken of God, and sent to Captivity in Babylon. The Promises made unto the Catholick Church are made good to the true Worshipers, but Idolaters are not of that Church. The Jews cried, the Temple of the Lord are these, when they had defiled the Temple with their abominable Idols.

The Fathers at Constantinople did distinguish between Sacred and Prophane, because they account the Worship of God to be Sacred, and all Image-worship to be Prophane, because forbidden of God. God not only forbids the Images (d) Deut. 4. of Devils, but of himself, as we have Isa. 40. proved. (d)

Tho’ God and Christ be most Holy, to make Images of ’em is a Prophane thing, because they debase the Infinite Perfections of the Divine Nature, which is one and the same in the Father, and the Son. The Worshipping of the Creature, whether it be done by Pagans

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Pagans or Christians, is a *Prophanation* of *Religious Worship*, which is due only to the *Creator*.

The Council of Constantinople proceeds.

‘ We the *Sacred Synod* Assembled together, in
‘ Number, *three hundred thirty eight*, following the
‘ *Synodical Determinations*, do embrace and receive
‘ the *Doctrines* and *Traditions*, which they establish-
‘ ed and obliged us to observe: In the first place,
‘ the *Sacred Council* of *Nice* under *Constantine* the
‘ Great, against *Arius*: The *Council* of *Constantino-*
‘ *ple*, consisting of *150 Fathers*, who condemn’d *Ma-*
‘ *cedonius*: The *Council* of *Ephesus*, which con-
‘ demn’d *Nestorius*, who holding the same Opinion
‘ with the *Jews*, Worshipp’d a Man: The *Council*
‘ of *Chalcedon*, which condemn’d *Dioscorus* and *Eu-*
‘ *ryches*, who confounded the two *Natures* of *Christ*:
‘ The other *Council* of *Constantinople* of *165 Fa-*
‘ *thers*, under *Justinian*, which condemn’d *Origen*,
‘ *Didymus*, with their *Pagan Writings*, *Theodorus* of
‘ *Mopsuesta*, &c. And also the other *Synod* of *Con-*
‘ *stantinople*, under *Constantine*, consisting of *170*
‘ *Fathers*, who condemn’d *Theodorus* of *Phara*, *Cyrus*
‘ of *Alexandria*, *Honorius* of *Rome*, &c. Who
‘ affirm’d, that there is but one *Will* and *Operation* in
‘ the two *Natures* of *Christ*.

The Answer of the Second Synod of Nice.

‘ Hereticks receiv’d some of the *Councils*, so the
‘ *Nestorians* receiv’d the *First* and *Second*; *Eutyches*
‘ receiv’d that of *Ephesus*; *Sergius*, *Cyrus*, and *Hono-*
‘ *rius* receiv’d the *five first* *General Councils*, but they
‘ stand condemn’d for *Hereticks* by the *Sixth Council*.
‘ The *Catholick Church* not only receives the *Do-*
‘ *ctrines* contain’d in these *Councils*, but she receives
‘ also the *Venerable Images*, which our *Fathers* have
judg’d

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' judg'd worthy of some *Worship* and *Honour*, and
' therefore they set up *Pictures* in the *Temples* which
' they built.

Remarks on this Answer.

The *Nicene Bishops* cannot charge the *Council of Constantinople* with any Error concerning the Faith of the *Six General Councils*; nor do they except against the *Imperial Power* by which they were called: They were therefore an *Orthodox* lawful Council, superior in Number to most of the *General Councils*.

The Council of Constantinople adds.

' Which when we had examin'd and revised with
' great Care and *Accuracy*, and with the Assistance
' of the Holy Ghost, we found the *Unlawful Art* of
' *Painters* Blaspheming the very *Doctrine* of our Sal-
' vation, that is, the Dispensation of Christ, and
' subverting the *Six Sacred General Synods*. They
' commend *Nestorius*, who makes *two Sons* of
' the *one Son* and *Word of God*, who for our sakes
' was made Man: As also *Arius* and *Eutyches*,
' who confound and mix the *two Natures* of *one*
' *Christ*.

*The
Madd.*

The Answer of the Second Nicene Council.

' If the Art of *Painting* be abused to represent any
' *Filthiness*, it is to be rejected as hurtful; but if
' we Paint the *Lives* of *Virtuous Men*, or the *Con-*
' *flicts* and *Sufferings* of the *Martyrs*, or the *Myste-*
' *ry* of the Dispensation of the Great God, and our
' *Saviour Jesus Christ*, we rightly use the Art of
' *Painting*, for the Painter makes a *Cross*, which no
' wise Man rejects.

' How does he that Paints the Image of Christ
' commend *Nestorius*? He introduced *two Sons*,
' where-

X

whereof one is the *Word of the Father*, the other the *Son of the Virgin*: But the true Christians confess but one Son, both Christ and Lord, and they Paint his Image as the Word was made Flesh, and dwelt among us. Thus we Paint a Man, but none seeks his Soul in the Image, especially since there is an incomparable difference between the Soul of a Man and the Divine Nature. None that sees the Image of a Man, will say that the Painter separates between the Man and his Soul.

O inconsiderable and anile Fables, and hidden Fraud! the Heresies of *Arius* and *Eutyches* are contrary and inconsistent. What Agreement or Communication hath the Catholick Church with *Arius* and *Eutyches* on the account of Images?

Remarks on this Answer.

I. The Protestants do not condemn the *Civil* and *Historical* Use of Images, but when they are *Worshipp'd*, they become the *filthy* Instruments of Idolatry, which is the grossest Abuse of the *Art of Painting*. In this Sense the Council justly pronounces this Art Unlawful. It proved the unhappy Occasion of Idolatry, which is *Filthiness* and *Abomination*.

II. It is unlawful to make Images of the *Great God and Saviour Jesus Christ*. The End of Christ's Incarnation was not to teach Men to make Images of him. The Gospel, which explains the Ends of his Manifestation in the Flesh, has not one word of representing his Humanity by *Pictures* or *Images*. The unlawfulness of making Images of Christ will appear, if we consider.

I. That the Son of God often appear'd to the *Patriarchs* and *Fathers* in a *Humane Form*; so he did to *Abraham*, *Jacob*, *Moses*, *Joshua*, &c. But the *Jewish Church* did not think these Appearances a sufficient Ground for Painting him in the *Figure of a Man*.

2. Images

2. Images of God are expressly forbidden, *Deut.* 4. 16, 17, 18. The *Father*, *Son*, and *Holy Ghost* are one and the same God. Therefore Images of the *Son*, and *Holy Ghost*, are equally unlawful with Images of the *Father*. The Lord Jesus Christ is the *Son of God*, and to make Images of him, is to make Images of God. X

3. The Humane Nature of Jesus Christ never subsisted but in the *Union of his Godhead*. As to his *Person* he is *God*, and therefore an Image of his *Humaneity* is no Image of the *Person* of Christ, and by consequence no Image of Christ. A Man's Image gives us an *Idea* of his *Person*. The Image of Christ cannot represent his *Person*, and therefore it gives a false *Idea* of him, by representing him in the *Person of a Man*, which is to recommend *Nestorianism*, as the Council of *Constantinople* well observes. It is true, *None seeks the Soul of a Man in his Image*, because the *Lineaments* and *Air* of his *Face* done from the *Life*, do in a manner represent the *Soul*, the Principle of that *Life*. But the *Picture* of Christ gives no Representation of his *Divine Person*; it shews only his *Humaneity*, abstracted from the *Eternal Word*, which dwelt in *Flesh*. Tho' a Man's Image does not express his *Soul*, it expresses a *Living*, and not a *Dead* Man. It is a Representation of a *Living Person*, and not of a meer Carcase, or Skeleton: But the *Pictures* of Christ cannot express him as *God-Man*, or *God manifested in the Flesh*. They pretend to shew only his *Humane Nature*, which as it is Painted, it is as much a *Humane Person* as can be express'd in a *Picture*. It is therefore of dangerous Consequence, to Paint the *Humaneity* of Christ, and has a Tendency to beget in us false *Ideas* of him, as if he were a *Humane Person*, as the *Nestorians* conceiv'd of him, or a *Divine Person* consisting of *one Nature*, which results from the *Union* of both *Natures*, as the *Euty-chians*

chians taught. An Image can't possibly represent his Person in both *Natures*; and therefore it naturally introduces mistaken Notions of the *Person* and *Natures* of our Lord Jesus Christ. When illiterate Persons (for whose sake they pretend Images were invented) behold an Image of Christ, they conceive of him as a *meer Man*; for an Image can represent him no otherwise unto 'em. So that what the Prophet speaks of *Images* in general, is properly applicable to the *Images* of Christ, they are *Teachers of Lies*. (e)

4. The *Humane Nature* of Christ abstracted from his Divine Person, is not the Object of Religious Worship. We Adore the *Son of God manifested in the Flesh*, but not his *Humanity* separated from his Godhead. To Worship his *Humanity* as such, is to Worship the *Creature*, which was the Idolatry of the *Arians*. Therefore Image-worshippers have *Communion* with the *Arians* by introducing the Worship of the *Creature*. If the Worshipping of the *Humanity* of Christ be Idolatry, how much more is the Worshipping of his *Image*, which represents him as a *Humane Person*.

5. If Christ be Painted, it must be either as he now is in his *Exaltation*, or as he was in his *Humiliation*. To Paint him in his *Exalted* and *Glorified State* is impossible; to Paint him in his *low Estate*, is to Debase his *Glorious Person*, and to divest him of the *Glory of Exalted Humanity*. He is the present Object of our Adoration, not as he was on Earth, in the despised *Form of a Servant*, but as he now is at the Right-hand of God in the *Illustrious Form of Sovereign Majesty*, whose *Glory* is as far above our Comprehension, as the *Heavens* are above the *Earth*.

Nothing can be a greater Diminution to this Excellent Person, than to Paint him in the *Likeness of sinful Flesh*. It is, as if *Joseph* had been Painted in his

his *Fetters* and *Prison-habit*, after he was advanced to be *Pharaoh's* Chief Minister of State. Such a Representation of him wou'd have been Dishonourable and Reproachful, and wou'd better have suited the Malicious Disposition of some *envious Rival*, than of a *Loyal Subject*, who delighted to Honour a Person to whom all were commanded to *bow the Knee*. Or, as if King *David's* Picture in the Form of a Countrey Shepherd with his *Staff* and *Tar-box*, instead of the *Ensigns of Majesty*, had been recommended unto his Subjects to beget in 'em honourable Thoughts of their Prince. The like Honour is done to the Great King of Heaven and Earth by Image-makers. All the Pictures they make of him have a manifest Tendency to diminish his Glory, to beget in Men's Minds unjust and disparaging Ideas of him.

6. Besides, it is impossible to make a true Image of his *Humanity*, the Form of which is altogether unknown at so great a distance of Time. But this has been consider'd already.

T O M. III.

The Council of Constantinople proceed.

' We account it just by our present Determination, to shew the Error of those who make and Worship Pictures. How stupid is the Intellect of the foolish Painter, who for filthy Lucre studies what ought not to be studied, that is, to Figure with their impure Hands what ought to be believ'd with the Heart, and confess'd with the Mouth. For such a one made an Image, calling it *Christ*. But the Name *Christ* signifies God and Man, therefore it is the Image both of God and Man, and either Circumscribes the Immensity of the Deity by the Limits of Created Flesh, or confounds the inconfusable Union, by which they attribute two Blasphemies to the Deity, that of Circumscription and Confusi-

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on. Wo to the Makers and Worshippers of 'em,
' who err with *Arius*, and *Dioscorus*, and *Eutyches*.

The Answer of the Second Council of Nice.

' God inspired *Bezaleel* with Wisdom, and gave
' *Eliah* for his Companion to work in the Taberna-
' cle, according to what he commanded. Our Fathers
' seeing *Images* in the Temples willingly receiv'd 'em,
' and took care to get these Painted as they dedica-
' ted Temples. They were taught to Paint his I-
' mage in the Nature in which he was seen, which is
' *Circumscribed*, and not according to that which is
' *invisible*, and cannot be circumscribed. He that
' Cursed old *Israel* was Accursed, how much more
' Accursed are they that dare Curse the Church of
' God. The *Arians* say, that Christ's Divinity was
' instead of a Rational Soul, and affirming the Deity
' to have suffer'd admit no *Image*. Nor did *Severus*
' the Confounder suffer Images in the Church.

Remarks on this Answer.

The Instance of *Bezaleel* is impertinently alledged,
for he made no Images to be Worshipp'd by the Con-
gregation of *Israel*; nor any Figures but as he was
commanded of God. No Command can be produced
for *Image-worship*, but it is expressly forbidden in the
Word of God.

The Council leads us to the Original of Image-
worship. They crept by degrees into the Churches,
and at length were Worshipp'd. The
(e) De Vit. Temples built by *Constantine* the Great,
Constant. III. some of which *Eusebius* exactly de-
31. 32, 33, scribes, had no Images in them,
34, 35, 36. as may be gather'd by his Si-
Euseb. Eccl. lence. (e)
Hist. X. 4.

The

The History of Images and Image-Worship. 177

The Painting of Christ's Humanity is no Image of Christ, but a Falshood, because Christ is God and Man. But this has been consider'd already.

The Fathers of *Constantinople* do not Curse the Church of God, but Denounce the Judgment against Idolaters, which is Recorded in the Scriptures of Truth.

The *Arians* denied the true Divinity of Jesus Christ, which they affirm'd to be no other than a Creature; if any of 'em were against Images, it was not from any Principles of *Arianism* that they opposed them; for the *Arians*, and *Nicene Worshippers*, did both of 'em Worship the Creature.

The Council of Constantinople goes on.

' When they are Condemn'd for endeavouring to Paint the Incomprehensible, and Uncircumscribed Divine Nature of Christ, they fly to another ill-contriv'd Apology, that they Paint only the Image of his Flesh, which was seen and felt; but this is Impious, and an Invention of *Nestorian* Wickedness. Where the Flesh of Christ is, there the Flesh of the Word is; where his Body and Soul is, there his Deity is, which ought not to be separated, as is Wickedly attempted by the Image-makers. If the Divinity be inseparable, how dare these foolish and unreasonable People divide his Flesh, which is inseparably united to his Divinity, and as it were Deified by it? Herein also they fall into another Gulf of Wickedness, for by separating his Flesh from his Deity, they attribute a Person to his Flesh, which makes an Addition of a Fourth Person in the Trinity.

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The Answer of the Second Council of Nice.

‘ We Paint Christ as the Word was made Flesh,
‘ whom we believe to be perfect in his Deity, and to
‘ be perfect in his Humanity.

‘ There is no Reason for Separation, or Division,
‘ or Confusion, as they often falsely affirm; for an
‘ Image is one thing, the Original another, and no
‘ Man seeks the Properties of the Original in the I-
‘ mage. For true Reason knows nothing else in an
‘ Image but the Communication of the Name, and
‘ not the Essence unto him whose Image it is.

‘ The Heresie of Eutyches is contrary to Nestorius,
‘ and it is not possible that contrary Heresies shou’d be
‘ in the same Opinion and Confession.

‘ We reject Arius, Nestorius, Eutyches, &c. and
‘ receive the Venerable Images, and know ’em to be
‘ nothing else.

Remarks on this Answer.

‘ The Question is not what the Image-worshippers
‘ profess to believe, but what Representations Images
‘ make of Christ. It is undeniable, they can only re-
‘ present the Humane Nature of Christ, which is a
‘ false Representation of his Person, and tends to
‘ begger in the Illiterate, whose Books they are, wrong
‘ Ideas of him. It is true, the Image is not the Original
‘ but if it does not represent the Original, it is a false
‘ Image. What is not like the Original can be no Image
‘ of it, nor can it so much as communicate the Name
‘ to it for Similitude, or the Agreement between the I-
‘ mage and the Person is the Reason of the Denomin-
‘ tion.

‘ Images of Christ, as they are inconsistent with the
‘ Truth, may introduce inconsistent and contrary He-
‘ resies, as they have contrary Significations put upon
‘ em.

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'em. One while they make 'em to signifie the *Humane Nature* of Christ only, which is to introduce *Nestorianism*; another while they say they are Images of *Christ's Person*, and so they confound the two Natures with *Eutyches*. Their renouncing these *Heresies* is *protestatio contra factum, quæ non valet*. In Words they deny these *Heresies*, but in Fact they establish 'em.

The Council of Constantinople continues.

' Our Lord Jesus has left us the true Image of himself in Remembrance of him, when he *Blessed the Bread*, and gave it to his Disciples, saying, *Take, eat this for the Remission of Sins, this is my Body*: In like manner, he gave the Cup, saying, *This is my Blood*, do this in Remembrance of me. No other Form or Figure under Heaven was chosen by him as fit to represent his Incarnation. Behold here the Image of his quickening Flesh. Honourably and Reverently made. The most Wise God by this teaching us, that as that which he took of us was only the *Humane Nature*, in all respects perfect, but not determin'd into a Self-subsisting Person, that there might be no Addition of Persons to the Blessed Trinity: So he commanded us to offer as an Image of him, select Matter, or the Substance of Bread, † not impres- † *Apud Latinos.* sing the Form of a Man, lest Idolatry shou'd be introduced thereby. The Bread of the Eucharist which is to be Sanctified by the coming of the Holy Ghost, not as a False Image of his Natural Flesh, becomes his Divine Body, by the Mediation of the Priest, who makes an Oblation by separating that which is common to a Sacred Use.

The Answer of the Nicene Bishops.

' None of the Apostles or Fathers ever call'd the
 ' Unbloody Sacrifice, which is made in *Commemora-*
 ' *tion* of the Suffering of our God, the *Image* of his
 ' *Body*, for they receiv'd not of the Lord any Authori-
 ' ty thus to Speak or Confess. He doth not say,
 ' *Take and eat the Image of my Body*. They call this
 ' Unbloody Sacrifice, his *very Body*, and his *very*
 ' *Blood*. Before the Celebration of Consecration, it
 ' pleas'd some of the Fathers Piously to
 ' *Artifice* call the *Elements* Figures. * So Eu-
 ' *stathius*, and *Basil*. But our Mighty
 ' Men being willing to destroy the Sight of the Ve-
 ' nerable Images, introduced *another Image*, which is
 ' no *Image*, but *Body* and *Blood*.

Remarks on this Answer.

1. It is evident that the Fathers at *Constantinople*
 did not believe *Transubstantiation*, they make the
 Elements in the Lord's Supper to be *Images* or *Figures*
 of the *Flesh* and *Blood* of *Jesus Christ*, and not his *very*
Flesh and *Blood*. Nor did they perform any Acts of
Adoration to the Consecrated Bread, which in their
 Opinion was not *Impress'd* with the *Figure of a Man*,
 that it might not be *Idolatrously* *Worshipp'd*.

2. The *Constantinopolitan* Fathers, by an *Image* of
Christ, mean only a *Representation* of his *Death*,
 which is *remember'd* in the *Lord's Supper*. They dis-
 tinguish between this *Divine Image*, or *Resemblance*
 of his *Sufferings*, which *Christ* recommends in *Com-*
memoration of himself, and an *Artificial Image* of a
Humane Form, which *Christ* no where appointed, lest
 it shou'd introduce *Idolatry*.

The *Sacred Elements* in the *Eucharist*, may be
 called an *Image* in this large Sense, for by the
 due use of 'em the *Death* of *Christ* is shown forth

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† It is a sensible Representation of a Crucified Saviour. To which we may add the Preaching of the Gospel, which represents Christ to our Ears, as the Sacraments do to our Eyes. With respect to both these Ordinances, *Jesus Christ was evidently set forth before the Eyes of the Galatians Crucified among them, as the Apostle speaks.* || As he hath appointed the Preaching of the Word to be a Means to bring to our Ears the Mystery of Christ, so he hath Ordain'd the Sacraments a Means to represent it to our Eyes. Hence the Syriack Interpreters render the Words, *before whose Eyes he was clearly Figured.* These are Figures of Christ's own appointing, and they that add to them, or diminish from 'em, add unto the Words of Christ, or diminish from them, concerning whom he hath threaten'd, that he will add unto them the Plagues written in his Book, and take away his part out of the Book of Life †

† 1 Cor. 11. 26

|| Gal. 3. 1.

† Rev. 22.

3. The Council had good Authority from Jesus Christ and the Apostles to call the Eucharist an Image, for it is a Sacramental Figure of Christ's Body and Blood.

The Nicene Bishops pretend, the Greek Fathers never call it a Figure after the Consecration of the Elements: But herein they are much mistaken, for they often call 'em Figures after Consecration, as may be seen in Nazianzen in several places. * He says in the Funeral Oration of his Sister Gorgonia, 'That as she was Praying alone one Night before the Altar for her Health, she mingled with her Tears what she had laid up of the Figures of the Precious Body and Blood of Christ. (i)

(i) Nazianz.
Orat. Funeb.
in Sor.

ὡς εἰ παρὰ τῶν αἰ-
τημάτων, &c.

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(k) Μεγάλων
μυστηρίων ἀντί-
τυπον Apolog.
(l) Catech. 5.
Myft.

In another place, he calls the Lord's Supper the *Figure of great Mysteries*. (k) Cyril of Jerusalem useth the same Expression. (l)

4. It is certain that the Sacramental Elements of *Bread* and *Wine* are *Figures* of Divine Institution, and when Christ calls 'em his *Body* and *Blood*, he is to be understood in a *Figurative* and *Sacramental* Sense, which was very familiar unto the *Jews*. They were taught to call *Circumcision* the *Covenant* of God, because it was a *Sign*

(m) Gen. 17.
Rom. 4.

or *Figure* of God's *Covenant* with *Abraham*. (m) So the *Paschal Lamb* was call'd the *Pasover*, because it signified their Deliverance from the *Destroying Angel*, when he pass'd over the *Israelites* Houses in *Egypt*, and was a *Figure* of their Spiritual Deliverance by *Jesus Christ*. (n)

(n) Exod. 12.
1 Cor. 5.

In like manner *Baptism* is call'd the *Laver of Regeneration*, because it is a *Sign*

of it. In Conformity to these *Sacramental* Forms of Speech, which God uses of *Circumcision* and the *Paschal Lamb*, *Jesus Christ*, who speaks the *Language* of his Father, calls the *Sacramental Bread* his *Body*, and the *Cup* his *Blood*. It was needless for him to say, *Eat the Image of my Body*, as is suggested by the *Nicene Fathers*. It was sufficient to say, *Take, eat, this is my Body*, not my *very Body*, and my *very Blood*, as they pervert his Words. The Nature of a *Sacrament*, which consists of a *Sign* and a *Thing signified*, directed 'em to understand by the *Body* and *Blood* of *Christ*, the *Signs* of his *Body* and *Blood*, by which true Believers are made partakers of the *Flesh* and *Blood* of *Jesus Christ* unto *Eternal Life*.

Since *Jesus Christ* hath left us this *Sacred Image*, or *Representation* of his *Body* and *Blood*, to which he hath promised his *Blessed Presence*, it is *Vile Ingratitude* toward

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towards the Lord of Glory, to make *Figured Representations*, or *Images* of him, which have robb'd him of his *Glory*, and proved the wretched *Incentives* to *Idolatry*.

CHAP. X.

Tom. IV. *Images no Tradition of Christ, or of his Apostles. They have no Consecrating Prayer. The Christian Church in the middle between Judaism and Paganism, rejects the Jewish Sacrifices and Pagan Images. The Scripture Testimonies against Image-worship.* Tom. V. *Testimonies of Fathers against Images.* Tom. VI. *The Canons of the Council of Constantinople. The Exceptions of the Nicenes examin'd.*

ACTION. VII.

The Definition, Subscriptions, and Anathema's of the Nicene Syrod. Act. VIII. Their Canons. Tarasius's Epistle to Pope Hadrian. Short Notes upon it.

T O M. IV.

The Council of Constantinople proceeds.

THE Evil Name of *Images*, falsely so call'd, *see*
is not deriv'd from the *Tradition* of *Christ*, *p. 204.*
or of the *Apostles*, or *Fathers*; nor have they any *212.*
Sanctifying Prayer to Convert 'em from *Common* to *223.*
Sacred, but they remain *Common* and *Dishonourable* *235*
as the *Painter* made 'em.

The Answer of the Nicene Bishops.

‘ Being destitute of the Fear of God, they aggravate Evil with big Words, and boldly pronounce the Images of Christ, False and lying Names: Had they presum’d to speak so of the Images of the Emperors, they had justly forfeited their Lives. And they shall be Punish’d with Destruction in the Day of Retribution.

‘ Besides, among several other things that were deliver’d unto us *without Writing*, the making of Images in the Church hath been spread abroad from the Preaching of the Apostles. The History of the Woman with the Bloody Issue proves this. She set up an Image of Christ, and of her self touching the Border of the Image. And a certain Plant grew between her and the Image, approaching near the Foot of the Image, and Healing all Diseases.

‘ Basil the Great, also makes mention of Images, so does Gregory Nyssen, and Gregory the Divine, and John Chrysostom, Cyril, Sophronius, Maximus. But why do we mention these, since all our Holy Fathers approv’d the making of Images.

‘ If the Fathers gave us the Gospel to be read, they deliver’d Images also. Because the making of Pictures follows the Narrative of the Gospel, and this follows Pictures, and both are good.

‘ As to a Sanctifying Prayer, many things are reputed Sacred which admit of no Sacred Prayer. The Sign of the Cross which we Worship, is a Means to Sanctifie us, and to drive away Devils: So we Salute and Embrace the Sacred Vessels, and hope to receive Holiness by ’em, tho’ they have no Consecrating Prayer.

Remarks

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Remarks on this Answer.

1. When the *Nicene* Doctors are at a loss for Arguments, they always supply the want of 'em with indecent *Reflections* and *Imprecations*. The Argument taken from the Emperor's *Image* has been consider'd already. It was Penal to Reject the Emperor's *Images*, because they were enjoyn'd by the *Imperial Laws*, but the Laws of God forbid the Worshipping of Graven Images.

2. They cannot prove that the Tradition of *Images* was from *Jesus Christ* and his *Apostles*, which is the Point in Question. The History of the *Woman with the Bloody Issue*, mention'd in the Gospel, has been examin'd above. *Eusebius*, who hath Recorded the History of her *Image* and that of *Christ*, done in *Brass*, does not say, that the *Images* were set up by the *Woman* her self, as the *Nicene* Fathers falsely affirm, nor is it consistent with the History of the Gospel, for *she had spent all her Substance upon Physicians* before she came to *Christ* for a

Cure. (o) Poor People cannot build (o) *Mat. 5. 26.*

Statues of Brass. *Eusebius* saith, that this *Image* was erected in imitation of the *Pagans*, as several other *Superstitious Rites* were

borrow'd of the *Heathen*. (p.) Nor was (p) *Eccl. Hist. VII.*

this *Image* set up in a *Sacred Place*, much less was it *Worshipp'd*. The *Capitular* of *Charles the Great*, questions the Truth of the Matter of Fact, as

(q) *Spanh. Hist. Imag. S. 1. Num. 3.*

doth *Agobardus*. (q)

3. None of these Fathers affirm that *Image-worship* was deliver'd by *Christ* and his *Apostles*.

The Publick and Sacred Use of *Images* was not introduced before the Time of *Gregory Nyssen*, and *Paulinus*, Bishop of *Nola*.

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As to the first of these, when his Practice was objected to *Charles the Great*, he answer'd, That in this Case we must observe Paul's Advice, *(r) Spanh. try the Spirits, whether they be of God. (r)*

Tho' *Gregory* was a Man of great Abilities, we are no more obliged to follow his Erroneous Opinion about *Images*, than we are to be determin'd by another Opinion of his, that *Hell fire shall purifie the Damned. (s)*

But his *Testimony*, and that of some other Fathers have been consider'd in their proper place. To the Law and to the *Testimony*, if they speak not according to this Rule, there is no Light in them.

4. The *Image-worshippers* are hard put to it for Arguments, when they wou'd prove the Lawfulness of *Image-worship* from the Reading of the Gospel. Is Reading and Painting the same? God commanded the Reading of the Law of *Moses*, but he forbid the making of Religious Images. Reading is the Means which God hath appointed to make himself known by, but so are not Graven Images. There is not that Danger of Idolatry in Reading, as is in Images. Besides, the Question is not, whether Sacred Emblems, or Histories, or Parables may be described in Pictures, which the Protestants condemn not, but whether we shou'd make Images of *Christ* and the *Saints* to Worship them. The Reading of the Gospel is so far from justifying this Practice, that it is condemn'd both in the Law and Gospel.

5. Here is a plain Confession, that Images, Crosses, and Sacred Vessels were not Consecrated by any Form of Prayer, as is done since in the Pontifical, of which anon.

According to this Council, these are so Holy, that they need no Consecration; according to the Romanists

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mish Church, all the *Sanctity* of 'em is the Effect of *Consecration*.

To ascribe unto the *Cross* a Power of driving away Devils, and to the *Sacred Vessels* a Power of *Sanctifying* us, is *Superstitious*, and to Worship these is *Idolatrous*. Tho' *Constantine* greatly Adorn'd the Christian Temples built by him, we do not find that he set up any *Crosses* in them. We meet with a *Golden Cross* erected by him in his *Palace*, but not for *Adoration*.

The Pious Emperor order'd also the *Image* of a good *Shepherd*, and of *Daniel* among the *Lions* to be set up in *Brass*, cover'd with Plates of *Gold*, in the *Fountains* which were in the *Forum*. These were *Instructive* and *Historical Emblems*, but (t) *Euseb. de* were not *Worshipped*, nor erected in *Vit. Const. III.* any Place of *Publick Worship*. (t) 49.

The Council of Constantinople continues.

' The Christian Catholick Church being in the middle between *Judaism* and *Paganism*, partakes of the Ceremonies of neither, but walks in a new Path of *Piety*, and *Mysterious Ordinances* deliver'd by God himself. She rejects the *Bloody Sacrifices* of *Judaism*, and abhors, not only the *Sacrifices* of *Paganism*, but the *Making* and *Worshipping* of *Images*. The Author and Inventer of this abominable Art among Christians, not believing the *Resurrection*, doth in a ridiculous manner represent as present things that are not present. If therefore there be nothing Foreign in the Church, this also must be accounted Foreign, and excluded the Church of Christ, as the Invention of *Devilish Men*.

The Answer of the Nicene Bishops.

' Their frivolous Sayings are full of Madnefs, and worthy of *Laughter*. One while they bring themselves

‘ selves into the Depth of Hell, by pronouncing the
 ‘ Christian Church to be *in the middle between Ju-*
 ‘ *daism and Paganism*; another while they are incon-
 ‘ sistent with themselves, and say, that the Par-
 ‘ takes not of the Solemn Ceremonies of either of
 ‘ ’em. *Judaism* opposes *Paganism*, and both oppose
 ‘ *Christianity*. But these Men make the Faith of
 ‘ the Christians to be in the middle between these
 ‘ two Adversaries. We introduce not the *Defect of*
 ‘ *Divinity* with the *Jews*, nor the *Multitude of Gods*
 ‘ with the *Pagans*.

Remarks on this Answer.

The Council of *Constantinople* truly said, that the
 Christian was in the middle between *Judaism* and
Paganism, as *Virtue* is in the middle between the
 two extream *Vices*, and partakes of neither. A lit-
 tle Skill in *Ethicks* wou’d have taught the *Nicene*
 Doctors to distinguish between *Medium Negationis*,
 which partakes of neither Extream, and *Medium Par-*
ticipationis, which partakes of both. The Church
 is in the *middle* in the former Sense, and therefore
 ought not to partake of *Judaism* or *Paganism*, as the
Constantinopolitans well argue. The *Nicene Bishops*
 say, they do not introduce a *Multitude of Gods* with
 the *Pagans*: But they establish *Image-worship*, and
 the Worship of *Saints* and *Angels*, which is *Paganism*
 revived under a *new Name*, as we have proved.

The Council of Constantinople proceeds.

‘ The departed *Saints* do live with God. They
 ‘ who endeavour to set ’em up by the Dead and O-
 ‘ dious Art of Pagan Invention, are Blasphemers.
 ‘ How dare they in imitation of the vile Art of the
 ‘ *Pagans*, Paint the Celebrated *Mother of God*, who
 ‘ is higher than the Heavens, and more Sacred than
 ‘ the *Cherubims*? Are they not asham’d to make
 ‘ *Pictures* of the *Glorified Saints* by the Art of Pa-
 ‘ gans.

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gans. It is unlawful for Christians, who believe the Resurrection to follow the *Customs of the Idolatrous Nations*, and to Reproach the Saints, who shall shine in the Glory of Christ, by base and dead Colours. We receive not the *Demonstrations* of our Faith from *Strangers*. Jesus rebuked the Devils, when they confess'd him, as scorning to receive Testimony of the Devil.

The Answer of the Nicene Bishops.

Our Holy Fathers, who of old pleased God, deliver'd a Narrative of their Actions in *Pictures*, both for *Commemoration* and *Imitation*. St. Basil tells his Hearers, *We will set before you, as in a Picture, the Courageous Acts of Men*. Images bring to our Minds the Conflicts and Virtues of the *Mother of God*, and the *Saints*, who according to the Holy Apostle are with Christ, and Intercede for us. We give *Supream Honour* to these, but we give the *Worship, which is in Spirit and Truth to God alone*, and not to any Creature under Heaven. We do not praise the Supream God and his Saints by *Historical Books*, as the Pagans did their *Gods and Demons*. O Subversion, O Madness! We are sensible Men, and use sensible Things for the *Knowledge and Remembrance* of every Divine and Pious Tradition.

Reflections on this Answer.

The Nicene Bishops have not been able to produce any Fathers of the *three first Centuries* for the *Religious Use of Images*, nor any of the *Fourth Age* for *Image-worship*. Basil's Testimony is impertinent, for he speaks not of *Material Images*, but of the Representation which is made to the Ear by a *lively Discourse*.

The

The Degrees of Religious Worship have been consider'd above. The Worship of *Supream Honour* and *Adoration* belong only to God, and admit of no Distinction, nor can the vulgar distinguish, who being taught to give the same *outward Adoration* to Images that is given to God, inevitably incur the Guilt of *Idolatry*. For *Bodily Adoration* soon introduces that which is *Spiritual* and *Supream*, as is apparent in the *Romish Church*.

The *Christian Religion*, which is Founded on the *Holy Scriptures*, does not teach *Image-worship*, but the *Pagan Religion* recommends it: Therefore the *Nicene Fathers* do Worship as the *Pagans* did, among whom the wiser sort Worship'd the *True God* by *Visible Representations*, as we have proved out of *Maximus Tyrius*, and others.

'Tis true, we are *Sensible Creatures*, but God has furnish'd us with *sensible Things* enow in the *Book of Creation* and *Providence* to put us in mind of him. He hath given us also the *Sacraments* of the *Gospel*, which are *sensible Signs* of *Spiritual Blessings*. But no *sensible Things* will serve these Gentlemen's turn, but such as are of a *Pagan Invention*, and forbidden in the *Word of God*, namely, *Religious Images*.

The Council of Constantinople goes on.

' Let us hear the *Inspired Writings*, and the Testimonies of the *Fathers*. Our chief Argument is from the *Word of God*. God is a *Spirit*, and they that Worship him must Worship him in *Spirit* and in *Truth*; for none hath seen God at any time: And ye have not seen his shape: And blessed are they who have not seen, and yet believed. (u)

In the *Old Testament*, God saith unto *Moses* and the *People*, Thou shalt not make unto thy self an *Idol* or the likeness of any thing in *Heaven* above, or in

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the Earth beneath : Because in the Mount ye heard a voice of words out of the midst of the fire, but saw no similitude. (x) (x) - Dent. 5.

And they changed the Glory of the Incorruptible God into the likeness of the Image of a Corruptible Man, and they Worshipp'd and Served the Creature besides the Creator. And if we have known Christ after the Flesh, we now know him no more ;

for we walk not by sight, but by Faith. (z) Rom. I. 2 Cor. 5. Rom. 10. And Faith comes by hearing, and hearing by the Word of God. (z)

The Answer of the Nicene Council.

' We Paint not God as he is a Spirit, but the Son of God as he was made Man.

' The Command against Graven Images respected the Idols, and Devils, which the Heathen Worshipp'd, as also the Sun, Moon, and Stars, Beasts, and Birds, but not the Living and True God.

' St. Paul condemns the Pagans, who before they believ'd in Christ, had chang'd the Glory of God into the Likeness of the Image of a Man; but he speaks not of Christians, whom Christ hath Redeem'd from the Error of Idols.

' Chrysostome explains our not knowing Christ after the Flesh, of his being above Sufferings and Infirmities.

' We walk by Faith, and not by Sense, as we believe in the unseen God, and by beholding the visible things that are made we come to the Knowledge of God. But this makes nothing against Images.

Remarks on this Answer.

' We have already proved, that no Image of Jesus Christ ought to be made, and that the Second Commandment

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mandment forbids all Images of the Living and True God, as well as those of False Gods.

St. Paul condemns *Pagan Idolatry*, in his Epistle to the Romans, whose Apostacy to Idolatry he foresaw by the Spirit of Prophecy; and therefore does more fully set forth the Evil of it. If the *Christians* imitate *Pagan Idolatry*, they are involv'd in the same Guilt, which is so much the more aggravated, because they are *Christians*, whom *Jesus Christ* came to Redeem from the Error of Idols. Whoever *Worships and Serves the Creature besides the Creator*, are guilty of Idolatry, whether they be *Pagans* or *Christians*.

Chrysostome's Sense of not knowing *Christ* after the *Flesh*, is consistent enough with not knowing him by an *Image*, which represents him as a weak Man, subject to *Sufferings* and *Infirmities*.

It is fairly confessed by the *Nicene Bishops*, that we come to the Knowledge of God by the visible Works of Creation. They are therefore Self-condemn'd, who not reling satisfied with the Means which God hath appointed to bring us to a *Life of Faith*, namely, his Works, Word, and Ordinances, have presum'd to set up the forbidden Medium of Images, which are a Doctrine of Lies and Vanity, and bring us not to the Knowledge and Faith of God.

T O M. V.

The Council of Constantinople adds.

- ‘ That our Fathers taught us the same things.
- ‘ *Epiphanius* saith, Remember this, my Sons, that you
- ‘ bring no Images into the Churches, or Church-yards.
- ‘ *Gregory the Divine* saith, That it is a Reproach to
- ‘ have our Faith in Pictures, and not in our Hearts.
- ‘ *John Chrysostome* teacheth us, We enjoy the Pre-
- ‘ sence of the Saints, not having the Image of their
- ‘ Bodies, but of their Minds.

Atha-

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‘ *Athanasius* saith, How can we but pity those that *Worship the Creature*? Because they that *see*, Pray unto those that *see not*, and they that *hear*, unto those that *hear not*. For the *Creature can never be saved by the Creature*.

‘ In like manner speaks *Amphilochius* of *Iconium*, We are not careful to *Paint in Colours* the Carnal Persons of the Saints; for we have no need of these, but to imitate their Conversations by *Virtuous Actions*.

‘ With whom agrees *Theodorus* of *Ancyra*, † we have not receiv’d the † Gr. Theodotus.
Faces of the Saints in *Colour’d Images*, but we imitate their Virtues as certain living Images.

‘ *Eusebius Pamphilus* also in a Letter to *Constantia* the Empress, who desir’d him to send her the Image of Christ, remonstrates against it as *Unlawful and Impracticable*.

The *Nicene Bishops* being not able to deny the Truth of these *Allegations*, they shuffle ’em off as well as they can. They pretend the *first* is out of some spurious piece of *Epiphanius*, which has been consider’d already. They endeavour to put off those of *Gregory*, *Chrysostome*, *Amphilochius*, and *Theodorus*, by pretending they are to be understood in a *Comparative Sense*; whereas these Fathers speak *positively*, that they neither *had*, nor *needed* the Images of the Saints.

They say *Athanasius* speaks of *Pagans*. True, but his Words are very applicable to all *Image-worshippers*, who *Worship the Creature* besides the *Creator*.

They exclaim against *Eusebius* in a long Harangue, as a *Cursed Arian*, whose Testimony ought not to be admitted.

O

I am

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I am not at leisure to vindicate this excellent
 † Vit. Patr. Man from the Impuration of *Arianism*.
 Tom. II. in This has been done effectually by other
 Euseb. Vit. Hands, especially by Dr. Cave. †

The Council of Constantinople proceeds.

‘ We have laid down these few *Testimonies* out
 ‘ of the *Holy Scriptures* and *Fathers*, among an infi-
 ‘ nite Multitude that might have been produced,
 ‘ but to avoid tediousness we forbear. Being firmly
 ‘ built on the Divinely Inspir’d and Blessed *Scriptures*
 ‘ and *Fathers*, and fixing our Feet on the Rock
 ‘ of *Divine Worship* which is in the Spirit, we do in
 ‘ the Name of the Holy Trinity, with one Heart and
 ‘ Mind, determine and decree, that all *Images* made
 ‘ by the Evil Art of Painters be cast out of the *Chri-*
 ‘ *stian Church*, and accounted for Strange and Abor-
 ‘ minable.

The *Nicene Bishops* do now talk like Men besides
 themselves, and that they may seem to be sober, they
 heap up several *Scriptures*, which are Ignorantly or
 Maliciously misapplied: So they do the Words of
David, Psalm 12. ‘ Every one speaketh Vanity to
 ‘ his Neighbour, with deceitful Lips they have spoken
 ‘ Evil with a double Heart. They add out of *Isaiah*
 ‘ 44. The Council of wicked Men adviseth evil
 ‘ things. They establish naked Impiety, and have
 ‘ not the Judgment of God in their Minds. Like
 ‘ Swine they tread upon Pearls, that is, the *Traditions*
 ‘ of the Church.

‘ They break in on the Flock of Christ as fierce
 ‘ Wolves, they are not only full of *Blasphemy*, but
 ‘ their Words abound with *Madness*, and want of
 ‘ Discipline. They are Accursed, for they remove
 ‘ the Ancient Land-marks.

These

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These Gentlemen are good Proficients in the Art of Railing, they call a Venerable Council, *Swine, Wolves, Blasphemers, Mad-men, Cursed Wretches, &c.* for no other Crime, but destroying of *Images*, which had no Foundation in the *Scriptures*, and had been abused to gross *Idolatry*.

T O M. VI.

The Synod of *Constantinople* made several *Canons*, which were read in the *Nicene Council*.

Canon 1. ' If any one presume henceforth to *make an Image, or Worship it, or set it up in the Church,* or in a private House, or to hide it, if he be a *Bishop, or a Priest, or a Deacon,* let him be *Deposed*; if a *Monk, or a Layman,* let him be *Excommunicated,* and be *Obnoxious to the Imperial Laws,* as an *Adversary to the Commands of God, and the Doctrine of the Fathers.*

The Answer of the Nicene Bishops.

' Images were in the Church from the beginning of the Gospel. Ancient things ought to be *Reverenc'd.* The Apostle bids the *Corinthians hold fast the Traditions which they had receiv'd.* And he bids *Timothy and Titus shun prophane new Coyn'd Words.* Therefore all Christians that are born in the *Catholick Church* do retain the *Traditions* we have receiv'd.

' By making us *Obnoxious to the Imperial Laws,* they exposed us to all Miseries. What Tongue can express the Tragedies occasion'd on this Account? Where shall I begin to reckon up the *Troubles, Fears, Persecutions, Confinement, and Whipping of Monks* in several Cities, the *Burning of Sacred Books, the Prophanation of Holy Temples, the Translating of Monasteries into Secu-*

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lar Dwellings, the Monks choosing to remove into Barbarous Countries, rather than live among their Countrey-men, with whom, in Obedience to the Apostle's Command, they wou'd not so much as eat.

Remarks on this Answer.

It's false that Images were in the Church from the beginning of the Gospel. The Tradition, of which the Apostle speaks to the *Corinthians*, is not that of *Graven Images*, as they ridiculously insinuate, but the *Doctrine* which the Apostle deliver'd by Word of Mouth in Preaching to them. So he explains himself in 1 Cor. II. 1. *Ye hold fast the Traditions which I deliver'd unto you. What Traditions? Those about the decent Administration of Gospel Ordinances, Prayer, Praise, and the Lord's Supper: Concerning the last of these, he saith, v. 23. I have received of the Lord that which I have deliver'd unto you; that the Lord Jesus in the Night in which he was betray'd took Bread, blessed and broke it, &c. The Tradition here is the Doctrine of Christ concerning the Institution of the Lord's Supper, which the Nicene Bishops absurdly apply to Image-worship. Ireneus calls the Doctrine of One God, the Creator of Heaven and Earth, the Tradition which the Corinthians had receiv'd of the Apostles. (a)*

(a) Adv. Hæ-
ref. III. 3.

As to the Severities used against the *Image-worshippers*, it is certain they are much aggravated by the *Byzantine Monks*, and out of them by *Baronius*, *Maimbourg*, and others.

The furious Zeal of the Monks in opposing the Imperial Edicts, and stirring up Tumults against *Constantine Copronymus*, occasion'd greater Rigour towards 'em, than otherwise had been used.

I will

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I will give an Instance or two of their Seditious Carriage.

Andrew the Calybite, a Cretian Monk, went to Constantinople, that he might raise Sedition against the Imperial Edicts. He lodged in a Cottage near Blacherna at Constantinople, and crept about the Royal City, to stir up the Orthodox (Image-worshippers) openly to oppose the Impiety of the Heretics. And a little after, in the Day in which the Emperor tormented the Martyrs (for Sedition) Andrew pass'd thro' the Guards to the Emperor's Throne, and Reproach'd him to his Face for his Cruel Impiety, calling him another Valens, Julian, Persecutor of Jesus Christ in his Members and Images.

Stephen the Monk was brought before Constantine, as guilty of Sedition, when he came to his Presence, he trampled on his Coyn, on which his Image was impress'd.

I have related these Stories in the Words of Maimburg, out of Cedrenus, Theophanes, &c. (b)

(b) In Spanh. Hist. Imag. Sect. IV. Num. II.

It must be confess'd, that the Emperor observing the Vicious and Idle Lives of the Monks, together with their gross Ignorance, Idolatries, Uncleanneſs, and their Turbulent Oppositions to his Edicts, did oblige 'em to Marry the Nuns, because he judg'd it better to Marry than to Burn. Thus he perswaded Constantine the Patriarch of Constantinople, formerly a Monk, to relinquish his former way of Living, and to Marry. (c)

(c) Theophan. in Spanh. Ibid. Num. 9.

Hence it was that he sometimes commanded the Monks to be brought forth into the Hippodromus, each Man handing a Nun, that they might enure themselves to an honest Conversation with the Sex. (d)

(d) Niceph. Patr. in Spanh. Ibid.

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The Council of Constantinople added another Canon: 'That no Person, under Pretence of diminishing the Error of Images, presume to lay his Hands on the *Sacred Vessels, or Garments, or Hangings,* or any thing else that is *Consecrated to the Sacred Ministry*: Nor must they presume to Translate any without the Advice and Notice of the Universal Patriarch, and Order of the Emperors.

This was a Prudential Constitution to prevent the *Sacrilegious Robbing* of Churches, under Pretence of *Demolishing Images.*

Can. 3. Asserts the Sacred Trinity, and other Articles of the Christian Faith.

Can. 4. Denounces *Anathema* against such as Paint the Character of the Word of God according to his Incarnation.

Can. 5, 6, 7, 8, 9, 10. Anathematizes all that presume to *Circumscribe* his Incomprehensible Person in *Pictures,* or *confound* the two Natures, or *separate* them, or *divide* one Christ into *two Persons,* or separate his Glorified Flesh from the Divine Word, or introduce *four Persons* into the Trinity.

Can. 10. Curses all that do not confess the *Virgin Mary* the Mother of God to be above all visible and invisible Creatures, and desires not her *Intercessions.*

Can. 11. *Anathema* to those that make Images of the Saints.

Can. 12. *Anathema* to such as do not confess the Saints, who before the Law, and under the Law have pleas'd God, to be Honourable in his Sight, and doth not desire their Prayers, as having Power to Intercede with God.

Can. 13. *Anathema* to such as do not confess the *Resurrection,* the Judgment and Eternal Rewards and Punishments.

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Can. 14. *Anathema* to all such as receive not this Sacred and Universal Seventh Synod, or do in any wise derogate from it.

Can. 15. If any presume to Compose another Faith, or teach, or deliver it, or presume to introduce new Words, or new Coyn'd Distinctions for the Subverting of our present Determination; If they be Bishops, or Clerks, let 'em be Deposed, if Monks, or Laymen, be Excommunicated.

The Sacred Emperors, *Constantine* and *Leo*, said, Let the Holy and Universal Synod declare, if the Determination which was read, be Published with the Consent of all the Bishops.

The Sacred Synod cried out, *We all so believe, we all think the same thing. We have all unanimously and freely Subscribed, we all Orthodoxly believe, we all Adore and Worship the Spiritual Deity in a Spiritual manner. This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox. Thus all that Served God Worshipped. Long live the Emperors, &c.*

Anathema to *Germanus* a Worshipper of Wooden Gods. *Anathema* to *George*, who agrees with him, and is a Falsifyer of the Doctrine of the Fathers. *Anathema* to *Mansur*, who agrees in Opinion with the *Saracens*, a Worshipper of Images, and a Writer of Falshood.

Thus far the Council of *Constantinople*, together with the pretended *Refutation* of the *Nicene* Council, without omitting any thing material, by which the Reader may judge of the Arguments on both sides. I will now proceed to the next *Action* of the *Nicene* Synod.

ACTION VII.

In the Seventh Action we have the Definition of the Council, wherein, after a Confession of their Faith, / x

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Faith, they determine the setting up of *Sacred Images* in *Churches*, *Sacred Vessels*, *Vestments*, *Walls*, *Cloaths*, *Houses*, and *High ways*; namely, the *Images* of *Christ*, and the *Spotless Mother of God*, of the *Angels* and all the *Saints*. These are useful to beget in us a *Remembrance* and *Desire* of the *Originals*, and we ought to *Salute* 'em (by *Kissing*, *Embracing*, *Bowing the Knee*, &c.) And to give an *Honourable Worship*, not the *true Service*, which is according to *Faith*, and becomes only the *Divine Nature*.

They that think and teach otherwise, or any way despise *Images*, *Relicks*, &c. If they be *Bishops*, or *Clarks*, let 'em be *Deposed*; if *Monks*, or *Laymen*, let 'em be *Excommunicated*.

Then follow the *Subscriptions* of the *Bishops*, and their *Exclamations*, wherein they profess to believe in *God*, to *Kiss the Honourable Images*, and to *Curse* those that think or act otherwise. *Anathema* to the *Council* that rages against *Images*. *Anathema* to such as receive the *Impious* and *Silly Reasons* of their *Heresie*. *Anathema* to *Theodosius Bishop of Ephesus*, to *Sisinnius*, and *Basil*. *Anathema* to *Anastasius*, *Constantine*, and *Nicetus*, who successively presided in the *Throne of Constantinople*. *Anathema* to *John of Nicomedia*, to *Constantine of Nacolia*, *Arch-Hereticks*. To *Germanus*, *John (Mansur)* and *Gregory* *Eternal Memory*. This *Action* ends with an *Epistle* of the *Synod* to the *Emperors*, recommending *Image-worship*, and another to the *Clergy of Constantinople*.

ACTION VIII.

This *Action* begins with a *Recital* of the *Determinations* of the *Synod*, and of the *Anathema's* above mention'd. Then they promulgated several *Canons*, in *Number XXI*.

Can. 3. *Deposeth all Bishops that are chosen by the Secular Powers.*

Can. 6.

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Can. 6. Ordains Provincial Synods to be held once a Year.

Can. 7. Appoints that no Temples be Consecrated without the Relicks of the Martyrs.

Can. 14. Is against Pluralities, because they are a sort of Merchandise, and coveted for filthy Lucre, and contrary to the Practice of the Christian Church.

Can. 15. Forbids the Clergy to wear Splendid and Sumptuous Garments, especially such as were made of Silk.

Then follows a Panegyrick Oration by Epiphanius the Deacon.

In the next place we have Tarasius his Epistle to Adrian Pope of Old Rome, wherein he acquaints him with the Acts of the Council, that he had receiv'd his Letter with the two Homonymous

(equivocal) Peters, Legates of St. Peter, † that he call'd the two Priests that came from the East, John and Thomas :

That all the Bishops of his Diocess (of Constantinople) were call'd together by the Command and Pious Zeal of the Emperors, who being met made the

Session of the Synod : He adds, that they were regulated by the Spiritual Food of his Letter, as at a Royal Supper of Christ's providing : That there was also read the Letter which was sent from the Eastern Diocess : That the Emperors had set up the Venerable Images in every Place, both in the Sacred Temples, and in their Imperial Court.

† They were Equivocal Legates of St. Peter, partakers of his Name, but not of his Spirit.

Three things are remarkable in this Epistle.

1. That this Council was made up of the Bishops of the Diocess of Constantinople. It was therefore no General Council. The two Eastern Priests shall be consider'd presently.

2. This Council was called by the Imperial Power, and not by the Pope of Rome.

3. Ta-

3. *Tarasius* flatters the Pope, how they were regaled by the Spiritual Food of his Letter, as at a Supper of Christ's providing. He takes no notice of the sower Sauce which the Pope sent to him, for he Remonstrated against his *Uncanonical Election*, whereby he was made a Patriarch of a Layman, and threaten'd not to admit his Consecration, unless Images were restor'd. The chief Dish with which the Pope's Letter furnish'd *Tarasius*, was that of Images, which tho' agreeable to both their Palates, was so far from being a Royal Supper of Christ's providing, that it is not so much as mention'd in the Gospel. He hath appointed Bread and Wine for his Mystical Supper, and not the Polluted Food of Images, which are more proper to regale Pagans than Christians. We are satisfied with the Sacramental Supper of Bread and Wine, wherein we enjoy Jesus Christ, and leave the Image-worshippers to feed on Pictures and Shadows.

Thus ends the Voluminous Council of *Nice*, in which Image-worship was Establish'd in the Church, and made an Essential Part of the Christian Religion. But I will make some further Reflections on the Council of *Constantinople* and its Opposite, the second *Nicene Synod*, in the following Chapter.

C H A P. XI.

§. I. *The Seventh General Council of Constantinople, in which Images were condemn'd, vindicated. 'Twas as General as most that are so call'd, sate six Months. That of Nice not a Month. The Image-worshippers corrupted and destroy'd the Acts of the Councils which oppos'd Images. The Acts of the Council of Gentiliacum destroy'd. Greeks and Latins Corrupters of Councils. Objections against the Council of Constantinople Answer'd. A General Council may be held without the Pope's Consent. The Absence of the Eastern Patriarchs no Prejudice to this Council. The Character of Constantine Copronymus.*

§. II. *Of the latter Synod of Nice. The Character of Irene. The Methods for Establishing Image-worship. I. Trumping up false Miracles and Prophecies. II. The Abdication of Paul, Patriarch of Constantinople. His Character. His Memory Vindicated. Tarasius a Layman set up in his room. His Apology to the People. Remarks on it. III. A Confederacy with Pope Adrian, His Rescript in Answer to the Emperor's Letter. Reflections on it. The Title of Universal Bishop assum'd by Tarasius. Observations on it. IV. The Calling of a New Council. The latter Council of Nice not General nor Lawful. Arguments proving*

proving this. I. It was not receiv'd by the English Churches, nor by Charles the Great, and the Council of Frankford, which consisted of about 300 Bishops from Germany, Italy, Gallia, and Britain. Exceptions against this Council Answer'd out of the *Opus Carolinum*. II. It was not reputed General in the Eighth and Ninth Age. III. It had no Legates from the Three Oriental Patriarchs. Prov'd from the Acts of the Council. The Imposture of the pretended Legates. The like Imposture in the Roman Synod under Pope Stephen the Fourth. Theodorus his Epistle probably Forged.

§. I. *Of the Council of Constantinople.*

See

p. 183.

WE may observe concerning this Council.

I. That it was as truly General as most of those that are so called.

It was called by the *Imperial Power*, by which the former General Councils had been Summon'd.

It was held in the Year 754, and in the Thirteenth of *Constantine's* Reign, in which Year Pope Stephen the Third had other Fish to fry, he was busily employ'd in enlarging *St. Peter's* Patrimony; to which End he went to *Paris* to Anoint *Pipin* King of the *Franks*,

who receiv'd him very Graciously, and Magnificently Rewarded the Crafty Pontiff. This Expedition is Recorded by *Baronius*. (a)

The Emperor having advis'd with his Bishops, issu'd forth his *Imperial Mandate* to all such Places as were Subject to his Empire, and so which his Messengers had Access.

There

There were more Bishops in this Council, than in most of the *Six former General Councils*, as we observ'd above, namely, no less than 338 Bishops from all Parts of the *Eastern Empire*, as is confess'd by *Theophanes* himself, and by the Synod of *Nice*.

The Presidents of the Council were two eminent Bishops, the Bishop of *Ephesus*, Exarch of all *Asia*, and the Bishop of *Perga*, Metropolitan of *Pamphilia*. *Anastasius*, Patriarch of *Constantinople*, being dead a few Days before the Meeting of the Council. And tho' the Emperor might have fill'd the Patriarchal Seat, as *Irene* did afterwards in the Exaltation of *Tarasius*, he chose rather to forbear, that the Debates of the Council might be wholly free, and not Govern'd by a Powerful Patriarch, as were those of the Second *Nicene Council*.

After the Debates were over, and all things settled, *Constantine* was chosen Patriarch in the Presence of the Council to put an end unto it.

Constantine was no *Laick*, as was *Tarasius*, but Bishop of *Sylleum*, a City of *Pamphylia*. *Baronius* calls him an Impure and a Wicked Man, and *Maimburg*, on the Credit of the Forged *Acts of Stephen*, saith, he was Deposed for Scandal, but neither *Theophanes*, nor *Nicephorus* the Patriarch, nor *Cedrenus*, or other *Byzantine* Historians do mention any such thing, tho' they were his professed Adversaries.

The Council sat *six Months*, which was a sufficient space of Time to weigh all things, and to determine with just Deliberation. Hence they might truly say, that they had *thoroughly examin'd and handled the Doctrine* which they asserted. (f)

Whereas the Second Council of *Nice* determin'd all things hastily without previous and free Debates. For the whole Session was concluded in less than a Months

(f) Το δὲ συνέ-
τακτον ἢ δια-
κριτικὸν ὑμῶν
δύναται.

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Months time. It began to Sit September 22. and was Dissolved on the 20th of October following. (g) So that all the Actions of the Nicene Council was the Work of a few Weeks.

The Debates of the Council of Constantinople were deliberate, slow, exact, and free, but the Nicene Determinations were sudden, precipitate, artful, and forced.

The Fathers at Constantinople therefore had good Reason to stile themselves the Sacred, Great, and Seventh General Synod. (h)

II. The Greek and Roman Image-worshippers industriously Suppress'd, Corrupted, or Destroy'd the Monuments and Records of the Oppositions made unto Images, and the Adoration of 'em. Thus the Acts of the Council of Constantinople under Leo Isaurus, which was held in the Year 730, are not to be found, nor are the Names of the Bishops Recorded that sat in that Council. Neither Baronius, nor Binius takes the least notice of it. Baronius indeed makes mention of the Deposing of Germanus this Year, and aggravates the Circumstances of it out of Theophanes and Damascenus, but not a word of his being baffled, that he had nothing more to say in Vindication of his Practice in Worshipping Images, which was condemn'd by the whole Council: And that being ask'd to Subscribe the Decrees of the Council, he refused until the Matter were determin'd in a General Synod; and that thereupon of his own Accord he Abdicated the Episcopal Throne, as Sigebert and Paulus Diaconus report the Matter.

For the same Reason the Acts of the Council of Gentiliacum, of which hereafter, are destroy'd, and Baronius questions whether-ever there was such a Council,

(h) Τὴν ἀγίαν
μεγάλην καὶ ὁ-
κουμενικὴν ἐκδ-
μὴν Σύνοδον.

Council, or if there was, that no Body (i) Ad. An. 766. Num. II. knows any thing of it. (i)

In like manner the *Opus Carolinum*, when it was first Publish'd by a *Lutheran* in the Year 1549, was rejected as a Spurious Piece, but since it was set out by *J. Tillie*, Bishop of *Meaux*, and by *Melchior Goldastus*, it has had a more favourable Reception. But neither *Binnius*, nor *Labbe*, have thought fit to insert them into their Collections of the Councils, no, nor *Sirmondus*, who gives this Reason for the Omission, *because our Forefathers, saith he, did really condemn* (k) In Can. 2. Francofurt. Synod.

em. (k) It's probable we shou'd have known no more of the latter Synod of *Constantinople*, under *Constantine Copronymus*, than we do of the former, under *Leo Ysauros*, but that the *Nicene* Bishops were so kind as to reserve it for their *Triumph*. And we have just Reason to suspect they produced no more of this Synod than what they judg'd proper for their *Confutation*. How well they perform'd this Part, we have seen above.

Bellarmino, *Pighius*, *Binnius*, and other *Romanists* charge the *Greeks* with Corrupting the Councils, especially the *Aſs of the Seventh Council*.

Baronius observes that the *Greeks* were very expert at Corrupting *Fathers* and *Councils*. *Macarius*, Patriarch of *Antioch*, (l) Ad. An. 681. Num. II. publickly own'd his having Corrupted the *Fathers*. (l)

The Annalist also affirms, that the *Aſs of the Seventh Council* were Corrupted by *Theodorus*, Patriarch of *Constantinople*. (m) Ad. An. 683. Num. II.

Tarasius, and his second *Nicene* Council were professed Enemies to the Council of *Constantinople*, and we have no Reason to think that they wou'd make a Scruple

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Scruple of *Mutilating* and *Corrupting* the *A&S* of this Council, when we consider what *Artifices* and *Impositions* were used in the *Nicene Synod*, for the *Establisshing* of *Image-worship*. They made *Lies* their *Refuge*, by trumping up a vast number of *Fabulous Miracles*, a *Fardel of Trifles*, as the

(n) *Nugarum adglomerationem.*

(o) *Sigeb. Chron. An. 765.*

Opus Carolinum calls 'em: (n) They produced a *Spurious Athanasius* for the *Holy Father* of that Name, and made him the *Author* of the *Story* of the *Image of Berytus*, which happen'd above *Three Hundred Years* after his *Death*. (o)

Charles the Great, files the *Spurious Narratives*, with which the *A&S* of that Council abound, 'A pocryphal, *Ridiculous Stuff*, to which they betook themselves, when they perceiv'd the *Testimonies* of *Scripture* wou'd not relieve 'em. He adds, 'That their *Reports* were *frivolous*, taken out of *Apo-cryphal Books*, *despicable Dreams*, *Doctages*, &c. (p)

All that remains of the Council of *Constantinople* under *Constantine Copron*. is what is accidentally preserved in the *Seventh Action* of the *Second Nicene Council*, and represented by 'em as might most effectually serve their Purpose, which was to *Expose* and *Confute* it. And yet there is as much of it left as is sufficient to convince the *World* of the vast difference between the two Councils. That of *Constantinople* argues from the *Holy Scriptures*, which forbid *Image-worship*, the *Bishops of Nice* support their Cause by *unproved Traditions*, *gross Forgeries*, and *ridiculous Fables*.

The former Evidence a truly *Christian Zeal* for the *Glory of God*, which they wou'd not have communicated to *Creatures*, or their *Images*: The lat-

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ter place their Religion in *Image worship*, which they make *Essential to Christianity*, calling those that opposed Images, *Hereticks*, and *Enemies of Jesus Christ*. Tho' the more Sober *Romanists* do acknowledge Images to be an indifferent thing, as some *Heathens* have done before 'em, especially *Maximus Tyrius*.

III. Several things are objected against this Council of *Constantinople*. 1. That the Pope of *Rome* was not present by his Legates. This is *Bellarmin's* Objection against the two *Constantinopolitan* Councils. (q)

(q) De Imag.
Lib. II. Cap.
14.

I Answer, 1. It was the Pope's own fault that he sent no Legates, for we have seen above that he opposes the Calling of a *General Council*, as an *unprofitable thing* to the Cause of *Images*, which he Patronized.

2. The *Roman Pontiff*, and a great part of *Italy* had Revolted from the Emperor, whom the Pope had Excommunicated, and from whom he had transfer'd his Obedience to *Pipin*. For Pope *Stephen* had fled to *France* to make a League with the *French* against his Lawful Sovereign, the Emperor and the *Lombards*, before the sitting of the Council of *Constantinople*. The Congress between the Pope and *Pipin*, the *French King* was in the beginning of *January*, Anno 754. The Council of *Constantinople* met in *February* following, as the Annalist confesses. (r) The *Roman Pontiff* had declared himself an implacable Enemy to the Emperor and his Council, and had Decreed the Worshipping of Images in a *Roman Council*, mentioned above.

(r) Ad. An.
754. Num. 1.
& 6.

3. The Objector begs the thing in Question, that a *General Council* cannot be held without the Pope's Consent. Both the *first Council of Constantinople*;

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under

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under *Theodosius* the Great, and the second under *Justinian* are receiv'd for General Synods, tho' *Damasus* and *Vigilius* sent no Legates to them. This is acknowledged by *Baronius*, and appears from the Subscriptions of the Councils. By which we may make a Judgment of the *Acta Stephani*, falsely so call'd, out of which *Baronius* and *Binius* pretend to prove, that Ecclesiastical Affairs can't be regulated without the Authority of the Roman Pontiff. *Maimburg* professedly opposes this Opinion, and produces several Examples to the contrary. 'It is most false, saith he, that a General Council can't determine Matters of Faith without the Pope. And he produceth for Example, the first Council of *Constantinople* against *Macedonius*, the Fifth Council against the *Tria Capitula*; the Council of *Constance*, from which *John XXIII.* withdrew, and which Decreed against the Pope; the Council of *Basil* also, which assum'd to it self an Absolute Synodical Power, not only without, but against Pope *Eugenius* the IVth. (s)

(s) *Traetat.*
de Eccl. Rom.
In Spinh.
Hist. Imag.
p. 192.

Obj. 2. There were none of the Eastern Patriarchs in this Council.

Ans. 1. *Anastasius* of *Constantinople* died a little before the Meeting of the Council, as *Theophanes* observes. 2. The other three Patriarchs were Subject to the *Saracens*. For which Reason they were not called to the Council, nor cou'd they be present at it. 3. The necessary Absence of these Patriarchs can be no more a Prejudice to this Council, than it was to the Council of *Constantinople*, call'd *Quinisexta*, in which were no Legates from the Eastern Patriarchs, as is confess'd by the *Nicene Fathers* who receiv'd it as a General Council. Besides, we will prove anon, that there were no Legates from the Eastern Patriarchs in the Second Council of *Nice* which

which the *Greeks* and *Latines* acknowledge for General.

Obj. 3. *Constantine* was a most Impious Prince, Fierce, Cruel, like *Antiochus Epiphanes*, *Herod*, *Nero*, *Diocletian*, a Sorcerer, *Saracene*, &c. (1)

(†) Bar. ad.
An. 741.
Num. I. & ad
An. 775.
Num. II.

Ans. This Objection does not affect the Council. A General Council may be called by a bad Prince. Tho' we have good Reason to suspect that this Emperor's Character is basely misrepresented by the *Byzantine* Monks, and by *Baronius*, and others out of them, who Paint all the Emperors and Bishops that Opposed Images in the blackest Colours, and make eminent Saints of the Image-worshippers. *Nicephorus*, Patriarch of *Constantinople*, in his History Published by *Petavius*, tho' no Friend to *Copronymus*, confesses he was a Prince of great Virtues, which yet he endeavours to sully what he can. He courageously fought against the *Saracens* in *Armenia*, *Syria*, and the *Eastern* Parts, and in *Asia* beyond *Euphrates*: In *Europe* also he fought successfully against the *Bulgarians*, *Sclavonians*, and *Huns*, who made Incurfions into *Thrace*, until worn out with hard Labours he was at length disabled. But if his Enemies abroad happen'd to have any Victory, and his Forces were at any time beaten, or if he was disgusted at home with Civil Discords, occasion'd by the Image worshippers. This is aggravated by the Monks, and imputed to his Impiety, as the Vengeance of God upon him; whereas *David*, the Man after God's own Heart was exercised with the like Trials.

Nicephorus also observes, that this Emperor Ransom'd some Thousands of Captives from the *Sclavonians*, to whom he paid a vast Sum of Money for 'em, and having munificently given Portions to each of 'em, dismiss'd 'em.

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He sent an Embassay to *Pipin*, the French King, for the Composing of Differences, Civil and Ecclesiastical, and call'd a *General Council*, in imitation of *Constantine* the Great, and other Pious Emperors, in which all the former *General Councils* were confirm'd, Idolatry condemn'd, and the Occasions of it removed.

All this shews him a Great Prince, of excellent Virtues, Piously concerned for the Glory of God, and the Welfare of Church and State. The Impiety with which the Superstitious Monks brand this truly Christian Prince, was nothing else but his *Heroick Zeal*, in destroying the Monuments of execrable Idolatry.

Having vindicated the Council of *Constantinople*, which is indeed the Seventh *General Synod*, I will proceed to make some Reflections on the *Second Nicene Synod*, which in the Roman Church bears the Name of the Seventh *General Council*.

§. II. *Of the Second Nicene Council.*

I. *Irene* the Superstitious Relict of *Leo* the Fourth, being advanced to the Imperial Throne with her Son *Constantine*, a Child of ten Years old, exercised her Power to restore Images, and the Worship of 'em. They that go about to disparage the Council of *Constantinople*, by vilifying *Copronymus*, ought to consider that *Irene*, who call'd and managed the *Second Council of Nice*, makes but a very odd Figure in History. *Maimburg* is forced to confess that she was a Woman of horrid Crimes, of furious Ambition, of Brutal Cruelty, of Bloody Tyranny, of Impious Diffimulation, of Unparallel'd Pride, &c.

(†) In Spanh.
p. 314.

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The *Opus Carolinum* compares her to *Athaliah*, she not only remov'd *Nicephorus*, the Uncle and Tutor of the young Prince, from the Administration of the Government, but to secure the Government to her self, used several Artifices to expose her Son to the Envy of the People, and after several Fruitless Attempts, at length *she deprived him of his Eyes and Life*, whereby the Government became wholly devolv'd upon her self.

This horrid unnatural Act of the Empress, as *Theophanes* observes, ' Was accompanied with the *Darkening of the Sun for Seventeen Days*, so that the Ships cou'd not Steer in a right Course at Sea, which made all say, *That the darken'd Sun withdrew his Beams, because the Emperor's Eyes were made Dark.*

Baronius has the Forehead to extenuate this unparalleled Villany. ' It had been, *saieth he*, execrable Wickedness, for a Mother thus to treat a Son, had not a just Zeal excited her to it, as many excuse it. On which account, *adds he*, She deserv'd the Praises of most of the *Holy Men* of the East. (u) These *Holy Men* are the *I* (u) Ad. An. 797.
' *dolatrous Monks.*

The Crime of this *unhappy Prince*, which exposed him to the Fury of the Monks, was his *Opposing Image-worship*; and the *Virtue* which recommended the *Impious Mother*, was her concurring with them to restore Images. So that her Zeal for Images legitimated her most execrable Actions, and made her Pious Son fall an unpitied Victim to the Ambition of an unnatural Mother.

After she had destroy'd her Son, she ordered *Leo* the Fourth's four Brothers, who had been Banish'd, to be cruelly Murther'd. And so all the Offspring of *Leo Isaurus*, was Sacrificed to the insatiable Cruelty

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elty of a wicked Woman, and to the implacable Hatred of the Image-worshippers.

II. It will be worth while to observe the several Methods by which this Impious Woman and her Councillors introduced Idolatry.

I. They trump up *false Miracles and Prophecies* to work on the Credulity of the Mob. Such was the Inscription found in a Stone-Coffin in the long Walls of Thrace, That Christ shou'd be born of a Virgin, and seen again under Irene and Constantine the

(x) Ad. An.
779. Num. 3.
4.

Emperors. Baronius mentions this wonderful Prophecy, as he calls it, and refers it to the first Year of Constantine and Irene's Reign.

It seems this Prophecy, of which we have spoken above, produced no great Conversions among the Image-breakers: Therefore it was thought convenient in the third Year of the Emperor's Reign, to prepare the People by the Miraculous Conversion of one *Johannicius*, a Soldier of the Guard, who had Signalized himself in the Expedition against the *Sclavi*. This Man, who had been an Image-breaker, was Divinely Admonished by an Anchorite, who sallied out of a Wood at Mount Olympus, and thus Address'd him, If it seem a great thing unto thee to be a Christian, why dost thou despise the Image of Christ? *Johannicius* was struck down with these words, as if they had been spoken from Heaven, and being come to

(y) Ad. An.
782. Num. 1.

himself, he promised, that for the future he wou'd Devoutly Worship the Image of Christ and the Saints.

This Story is told by *Baronius*, out of the *Acts of Johannicius*, which cry him up for an eminent Saint, and Miracle-monger. The Nicene Bishops had made a stout Collection of Miracles, which were all receiv'd by the Council, without exposing such useful

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Arguments for Image-worship, to the hazard of a Nice Examination.

2. The *second Step* towards restoring of Images, was the removing of *Paul* the Patriarch of *Constantinople*, who was against Images, and the setting up of *Tarasius*, a Zealous Promoter of 'em.

It is pretended, that he Abdicated of his own Accord, and retired to a Monastery, where he made a publick Profession of his Repentance for favouring the Heretical *Image breakers*. This Figment is inserted into the second *Nicene Council*, Act. I.

That he Abdicated his Bishoprick, is certain, but that he did it of *his own Accord*, and that he Repented of his Opposing Images, is a meer Fiction, because *Cedrenus* owns that whilst *Paulus* lived, Images were neglected, and that after his Death, they were mention'd with freedom by all. (z)

(z) Ἐκ τούτου ἔν
ἤρξατο λαλεῖν
σταὶ ὁ περὶ τῶν
ἁγίων εἰκότων
λόγος. Παρρησία.
Cedr. ad An.
IV. Iren.

Baronius saith, that after his Death, the Emperors took occasion from his *Penitential Confession* (for he was reputed by every body the Wisest of all Men without dispute) to grant the Liberty of Disputing against the Heresie of *Image-breaking*, which hitherto had been hinder'd by the Magistrates that were ensnared in that Impiety. (a)

(a) Ad An.
784. Num. I.

This is a very inconsistent Story. If *Paul* was a Penitent, as is pretended, and the Wisest of Men, why had he not Published his Repentance in his Lifetime, and as became a Penitent, assisted the Empress in the Restoration of Images, during the Five Years in which he continued Patriarch under *Irene*, for he Abdicated and Died in the Fifth Year of her Reign. (b) Baron ib.

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He had sufficient Time to be reconciled to *Irene*, who wou'd have been glad of the help of a so Wise a Man to carry on her Projects.

But he was not for her Purpose, and therefore none durst Plead the Cause of Images while he lived, not for fear of the Magistrates, as *Baronius* suggests; but for fear of being *Baffled* and *Silenced* by the *Patriarch*, who, as his Adversaries confess, was the *Wiseſt Man of his Age*. His Adversaries being thus rid of him, Publish'd his *pretended Recantation after his Death*, when they were sure not to be contradicted.

The Episcopal Throne being vacant, the Empress took care to fill it with a Man well affected to Image-worship. This was *Tarasius* a Layman, of the Patriarchian Order, and of the Empress's Council. His

Election was Uncanonical, but *Baronius* excuses it, and saith, *It was not of Men, but of God; for the Signs of an Apostle were wrought by him.* (c)

If you ask, what Signs? Not those of an Apostle of Jesus Christ, for Christ's Apostles were sent forth to destroy Idolatry, but this new Apostle is chosen to set up Idolatry. Pursuant to the secret Commission which the Empress had given him, for he was of her Council, he makes the *Restoration of Images the Condition of his Acceptance of this new Dignity*.

In his Speech to the People on the Occasion of his Election, He Apologizeth for his Unfitness, being a Layman, especially at a time when the Church, which is founded on the Rock, Christ our God, is torn and rent; that both he and they, as he supposed, desired the Emperor's to call a General Council to restore Unity and Peace to the Church. And if the Orthodox Emperors consent to my just Request, I also consent, and will fulfil their Command. But if I cannot obtain my Desire, let me

not

not be made Obnoxious to the Curse and Condemning Sentence of the Supream Judge. He desires the Brethren to return such an Answer as they think fit to this Apology and Petition.

They all willingly heard what was spoken by him, and consented that there should be a *Synod*. (d)

(d) Apolog.
Tarasii ad Popul.
in Antea-
ctis Synod.
Nic. Sec.

Two things are worth noting in this Oration of *Tarasius*, 1. That the Rock on which the Church is founded, is not *Peter*, but *Jesus Christ*. *Tarasius* speaks the Sense of the *Oriental Churches*.

Pope *Leo* also in his Epistle to *Constantine*, wherein he approves the Sixth General Council of *Constantinople*, hath these words, 'The Apostolical See consents to what has been defin'd it, and confirms it by the Authority of *St. Peter*, having obtain'd its Firmness of the Lord, as upon a solid Rock, which is *Christ*.' (e)

(e) VI Syn.
Constant. Act.
XVIII.

2. It appears by this Speech of *Tarasius*, that the Restoring of Images was the End of his Advancement.

3. Another Step towards Establishing Image-worship, was a Confederacy with Pope *Hadrian*, which immediately follow'd the Election of *Tarasius*. For not only *Tarasius* wrote his Synodical Epistle to him and the *Eastern Patriarchs*, as was usual; but *Irene* and *Constantine* sent an Embassadour to him with a Letter, in which, they signify, that *Tarasius* was made Patriarch, and that they desired him as the true first Priest, who sat in the Place and Seat of *St. Peter*, to come to *Constantinople*, or to send his Legates to the General Council which was to be held. (f)

(f) Ad. An.
785. Num. 1.

They well knew how Pope *Hadrian* stood affected to Images, and how great his Power was in the West,

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West, especially with *Charles the Great*, the rising Emperour of the *West*.

They begin their Letter to the Pope with an Inve-
ctive against *the Destroyers of Images, who had seduced*
all the Eastern Nations : But not one word of Com-
plaint against the Pope, who had *withdrawn his Alle-*
giance from the Emperours of *Constantinople*, and
Usurp'd the Possession of several Cities and Provinces
belonging to the Empire of the *Greeks*. The Empress
is willing to let fall her just Claim to these, on Con-
dition the Pope joyn with her in restoring Images.

Hadrian sends a *Rescript* in Answer to the Empe-
rour's Letter, of which we made an *Extract*, as far
as it Pleads the Cause of Images. *Art. II.* of the
Second Council of *Nice*. I will add here a few
more Observables, 1. That the Pope humbly entreats

the Emperours to restore Images, ' as
† *ὡς ἂν ἦν παρὸν* ' if he were present, *Prostrating him-*
ἑαυτὸν ἐπὶ τὴν γῆν. ' self on the Ground, † and throwing
' himself at their Feet, Beseeches, Exhorts, and Ad-
' jures 'em before God to command the *Sacred Images*.
' to be restor'd to their former State. But if it be
' impossible, by reason of the Madness and Incredu-
' lity of the Hereticks to restore Images without the
' Action of a Synod, and your most Serene Imperial
' Majesty desires to send for our Priests, as is con-
' tain'd in your *Imperial Mandate*; † let
† *Imperiali-* ' that false Convention, in which the
bus iussioni- ' Matter of Sacred Images was deter-
bus. ' mined without the Apostolical Seat,
' be pronounced *Accursed*.

As high as the Popes of *Rome* were at this time,
they submitted to the *Imperial Supremacy*, and own'd
themselves Subject to the Emperour's Commands.
But instead of *Prostrating* themselves at the Feet of
Princes, they have since taught *Kings and Emperours*
to lie Prostrate at their Feet.

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2. The Pope's Letter adds, ' That they would please entirely to restore the *Patrimony* of *St. Peter*, which was granted by Orthodox Emperours, or by other faithful Christians for the supplying the *Lights of his Church*, and the *Relief of the Poor*.

The insatiable Pope was possess'd of the *Exarchate* of *Ravenna*, and *Pentapolis*, which did of Right belong to the Emperor, and yet he has the Confidence to demand more; but he knew to whom he wrote, it was to a Princess who was more Zealous to restore *Shadows* and Artificial Colours of *Pictures*, than the indisputable Rights, and Usurp'd Provinces of the Empire.

The Pope in imitation of *Judas* pretends a Concern for the *Poor*, but at the same time robs his Imperial Master of some of his best Provinces. Saint *Peter*, whose *Successor* he calls himself, had neither *Silver nor Gold*, † but this † Act. 3. Gentleman has acquir'd a *Patrimony* and vast *Treasures* for him, which shews him well qualified to manage the *publick Purse*, which was committed, not to *St. Peter*, but to *Judas Iscariot*.

3. *Hadrian* is very angry that the *Imperial Mandate* directed to him, styles *Tarasius Universal Bishop*, but knows not whether it be of Ignorance, Schism, or Heresie of wicked Men; but advises their Imperial Majesties to give him no more the Title of *Universal*, which wou'd be to give him the *Supremacy* from *St. Peter's* Successours.

These *Nicene Bishops* were so fully satisfied in the Title of *Universal Bishop*, which the Emperours gave unto the Patriarch of *Constantinople*, that they would not suffer this part of *Hadrian's* Letter to be so much as read in the Council. And therefore it is not inserted in the *Greek* Acts of the *Synod*, Translated into *Latin* by *Anastasius*. (g)

(g) Synod.
Nic. Sec. Act.
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This makes it suspicious, that the Title of *first Priest*, which the Emperour's Letter gives unto *Hadrian* is foisted in, because its a Contradiction to the Title of *Universal Bishop*, which the *Imperial Mandate* gives to the Patriarch of *Constantinople*. The Imperial City of *Constantinople* was now superiour to *Rome*, and therefore the Emperours and the Council conceiv'd that the Title of *Universal Bishop* did more properly belong to the Patriarch of *Constantinople*, than to the *Roman Bishop*.

The Pope pretends the Title belongs to him as *St. Peter's Successour*, but the Sixth Canon of the first Council of *Nice* resolves the Primacy of *Metropolitans* into an old Custom, and not into any Divine Right. (h)

If this Primacy were derived from *St. Peter*, *Antioch*, where he sate as Bishop before he settled at *Rome*, if we may believe *Baronius*, ought to have the Primacy of the Bishop of *Rome*, and the Bishop of *Jerusalem* ought to be prefer'd to the Bishop of *Antioch*, because the Church of *Jerusalem* was the first Christian Church, was for a considerable time Govern'd by the whole Colledge of Apostles, and may be truly call'd the common Mother of all Christian Churches. For from *Jerusalem* the Gospel was propagated to all Nations.

The Truth is, the *Metropolitcal Dignity* was Originally no more than a Primacy of Order, which Custom had given to the Bishops of some Principal Cities, as it is well Stated by the first *Nicene Fathers*: But at length it degenerated into Empire and Sovereignty, which for some time was contested between the Bishops of *Old Rome*, and those of *Constantinople*, or *New Rome*, and at last Usurp'd by the *Roman Pontiff*, who stands possess'd of it, claims it as of Divine Right, in spite both of the old Canons, and of the

(h) τὸ ἀρχαῖον
ἰδὲν καὶ παλαιόν.

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the Law of Christ, who forbade his Ministers to exercise Dominion, like that of the Temporal Princes. (i)

(i) Luke 22.
25. 26.

4. The fourth Step towards Establishing Images, was the calling of a new Council to Anathematize that Council of Constantinople. This was first Assembled at Constantinople, but not being able to effect what they design'd, as was noted above, they met at Nice in Bithynia, and stiling themselves the Seventh General Council, Decreed the Adoration of Images, and condemn'd the Orthodox Council under Constantine Copronymus for a Heretical Convention. I have vindicated the Acts of that Council, and shall now prove that the Second Nicene Council was so far from being a General Council, that it was not so much as a Lawful Council. This will appear by the following Considerations.

§ III. Arguments proving the Second Council of Nice to be neither General nor Lawful.

I. It was not receiv'd by all Christian Churches, the British and Saxon Churches rejected the Determinations of it.

In the Year 793, as Matthew Westminster tells us, Charles, King of the Franks sent the Synodical Book to Britain, in which are many things contrary to the true Faith, in which it is determin'd by the unanimous Consent of the Eastern Doctors, that Images ought to be Worshipp'd, which the Catholick Church altogether abhors.

† Against which Albinus (Alcuinus) wrote an Epistle, wonderfully composed and confirm'd by Authorities of the Divine Scriptures, and the same Albinus presented the French King with the Epistle, and

(†) Quod omnino ecclesia Catholica execratur.

(k) Flores Hi-
stor. ad An.
793.

and Synodical Book, in the Name of the British Bishops and Princes. (k) Simeon of Durham, and Roger Hovedon agree with Matthew Westminster, or Florilegus, who brought down his History to the Year 1307. He speaks of Image-worship, as a thing Execrated by the Catholick Church. The Second Nicene Council stile themselves the Catholick Church but the British Churches condemn 'em as Apostates from the Faith, and Schismatical Depravers of the Catholick Doctrine.

I have by me an ancient Saxon Manuscript Breviary, which was written in King Richard the Second's time, whose Coronation is noted in the Kalender July 16. A. D. 1377. This Kalender reckons the Days of the Months by Kalends, Nones, and Ides and not as we now do. There is prefix'd to it a Perpetual Table for finding out of Easter-day, which exactly answers the Calculation of this Year, which is March 24. 1705.

This Manuscript, which has several Addresses to the Virgin Mary, and other Saints, hath this Note on the Second Commandment, which is there made part of the First. The words are these:

' This is the first Hest of God, commanding all Affection, all Love, all Worship, and all Joy of Man's Heart, to be done to our Lord Jesu Christ

And as it is accursed Avoutry † (for) a Whoredome. Man to draw away some of his Love

from his true Wife, and set it on his Concubines, so it is Ghostly Accursed Avoutry before God (for) a Man to draw away any part of his Love, either of his Trust, and set it on either dead Images, or in Dreams, or in other Fancies. For God will not thus be Worshipp'd in dead Images, but in quick Men, the which been only God's Images, and Likeness of Trinity. This is

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the Truth. Altho' Avarice of Worldly Priests, and blind Customs of the leud People, and Delusions of the Fiend-fast, mightily commended the contrary of this Matter.

This Exposition is directly contrary to the *Second Nicene Synod*, and Censures *Images of Jesus Christ*, and the *Worship* of 'em as *Spiritual Whoredome*, which is a Demonstration that the Decrees of it were not generally receiv'd here in the darkest Times of Popery.

The *Nicene Council* was also condemn'd by the *Council of Frankford*, which was held, A. D. 794. in the Presence of *Charles the Great*. This is ingeniously confess'd by *Bellarmin*, and by *Baronius*, who owns, that about 300 Bishops met there from all *Italy, Gallia, Germany, and Britain*; and that it was for that Reason call'd, a *full Council*, the crafty *Annalist* wou'd not say a *† Plenarium. General Council*, tho' *Binius* confesses that it is so called by Writers, and (m) *Tom. VI. p. 183.* that *Charles the Emperor* wou'd have it to call'd. (m)

The *Annalist* saith, 'The *Nicene Council* was condemn'd in the *Council of Frankford*, but not by the *Council*, that is, neither by *Pope Adrian*, nor his *Legates* who were in the *Council*; and therefore we must not wonder, if any *Acts* concerning this Matter were Recorded in that *Council*, that they no where appear, (n) *Ad. An. 794. Num. 3.* because they are destroy'd. (n)

This is a fair Confession, that the *Records against Image-worship* have been industriously destroy'd, as I observ'd above. We have proved already, that the *Pope's Consent* is not Essential to a *General Council*, and therefore the *Cardinal's Distinction* of what was *acted in the Council*, and *by the Council*, is frivolous and groundless.

'Tis

See p. 183

X

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'Tis sufficient to our Purpose, that *Bellarmin* and *Baronius* do both confess that the latter *Nicene* Council was condemn'd. by the Emperor and the Council of *Frankford*, tho' the Acts of the Council, as far as they concern Images, have been suppress'd by the *Romanists*.

Hincmar, Archbishop of *Rhemes*, who lived near those Times, affirms, that 'in the Time of *Charles* the Great, there was a General Council held in France, by Order of the Apostolical Seat, and of the Emperor, and the false Synod of the *Greeks* was overthrown, and utterly Abdicated by the Testimonies of *Scripture*, and the Tradition of the Elders. Concerning the Confutation of which I read a large Volume when I was a young Man at Court, which was sent to *Rome* by some Bishops. (o) And a little after The Authority of this Synod did put some Restraint to the Worship of Images, but Pope *Hadrian*, and other Pontiffs continu'd in their Opinion, and after the Death of *Charles*, did more vehemently promote their Puppet-worship; so that *Lewis*, the Son of *Charles*, opposed Image-worship by a much sharper Book than the former.

The same is affirm'd by *Ado Viennensis*, and *Regino Prumiensis*, and *Walafridus Strabus*, who wrote the Life of *Charles* the Great.

These expressly declare, that 'the false Synod of the *Greeks*, which was held for the Adoration of Images, and falsely call'd the Seventh General Council, was condemn'd by the Bishops in the Council of *Frankford* upon the Main. (p)

(o) Usser. ubi supra.

The

The frivolous Objections of *Suarez*, *Binius*, *Surius*, and *Sanders*, against these Authorities have been fully Answer'd by the Learned Monsieur *Daille*. (q)

(q) De Imagin. Lib. IV. Cap. 4.

Monsieur *Maimburg* justly rejects their Exceptions as groundless, and says, that '*Surius*, *Alan*, *Sanders*, *Suarez*, *Binius*, *Vasquez*, *Baronius* and *Belarmine* fled to Conjectures of their own Invention, which had no reasonable Foundation, † not seeking the Truth of the History, but supposing that not to be, which they earnestly desire shou'd not be. (r)

† Sine ullo rationabili fundamento.

(r) In Spanh. Hist. Imag. Sect. VII. Num. 4.

Thus the *Jesuit* confronts his own Friends, and exposes the Weakness and Falsity of their Reasonings against the Council of *Frankford*. But *Maimburg*, who follows *Pet. de Marca*, and *Dionysius Petavius*, has found out another Evasion, and says, 'That the Fathers of the German Synod were imposed upon by a false Version of the *Nicene Acts*, which *Charles* and his Council follow'd, having not seen the Authentick Greek Acts of the *Nicene Council*. That they were offended at these words of *Constantine*, Bishop of *Constantia* in *Cyprus*, in the Third Action of the Synod: *I receive, and honourably Embrace the Sacred and Venerable Images, according to the Service of Adoration which I perform to the Consubstantial and quickening Trinity*. The Fault was not in the *Nicene Fathers*, but in the Interpreter, who by Order of *Pope Hadrian*, Translated the Seventh Council into *Latin*, of whose Unskilfulness *Anastius* complains, who renders the Greek thus, *I consent to these, receiving and honourably Embracing the Sacred and Venerable Images; and I*

Q

give

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' give the Adoration which is according to Service, to
' the only Supersubstantial Vivific Trinity.

' So that according to these Gentlemen, the Bi-
' shops at Frankford, and those of Nice were of the
' same Mind in the Point of Images; but the Coun-
' cil of Frankford erred in Matter of Fact, supposing
' the Nicene Fathers Worshipp'd Images with the
' same Worship which is due to the Sacred Trinity,
' but this was their Mistake, which was grounded
' on a wrong Version of the Acts of the Coun-
' cil.

Maimburg triumphs much in this Evasion, as the
Product of his own Invention. ' Behold, saith he,
' the true History of the Famous Council of Frank-
' ford, which, as I conceive, I have most happily
' extricated out of those Darkneses and Difficulties
' in which it has been hitherto involved.

But the Jesuit takes no notice of *Natalis Alexan-*
der, another French-man, who at the
same time insists more strongly on the
same Subterfuge, † and he overlooks
Petavius, by whom both had profi-
ted. (s)

† Differt. adv.
Balk. p. 707.
& Seq.

(s) De Incarn.
Lib. XV. c. 12.
Tom. ult.
Dog. Theol.

(s) Lib. II.
Cap. 21. 23.
24, 25, 26. &c.
Omnimodum
cultum.

The very reading of the *Opus Caro-*
linum, is sufficient to Explode this Je-
suitical Figment. This excellent Book,
which all acknowledge to be written in
the Council of Frankford, and appro-
ved by the Fathers, condemns all Wor-
ship of Images without distinction, all
sorts of Worship, Veneration, Salutation,
Observation, Bowing of the Head or
Knee, and all Oblation of Frankincense
and Lights. (t)

Again, ' We utterly Abdicate the Adoration of
' Images. If God alone ought to be Worshipp'd,
' Image.

- Image worship of all sorts must cease,
 † we must by all means exclude all
 Adoration of Images. (u)

† Modis omnibus cessabitur.

(u) Ibid. Cap. 21.

They deny Images to have any *Holiness* in them, either on the account of the *Matter*, or *Colours*, or the *Imposition of Hands*, or by reason of any *Canonical Consecration*. (x)

(x) Lib. 1. c. 2.

They allow 'em not the same regard that was due to the *Propitiatory*, the *Cherubims*, and the *Ark of the Covenant*, which were not made to be *Worshipp'd*, but as *Figures of future Mysteries*. (y)

(y) Lib. 1. c. 15.

Nor ought they to be esteem'd as the *Cross* of *Christ*, because the old *Adversary* was subdued by this *Banner*, not by *Images*, which shou'd be left to this *World* among the rest of its *Properties*, and *God* only to be *Adored*, follow'd and *Worshipp'd*. (z)

(z) Lib. II. c. 28.

Nor shou'd they be *Worshipp'd* as *Abraham* *Worshipp'd* the *Sons of Heth*, and *Moses* the *Priest of On*, because *Expressions of civil Respect* are very different things from *Religious Worship*, and a *living Man* is not the same with a *Lifeless Picture*. The *Scripture* teaches to love all *Men*, but forbids us to *Worship* or *Salute Images*. (a)

(a) Lib. I. c. 9.

This is sufficient to shew the *Sentiments* of the *Fathers* at *Frankford*, that they condemn'd all *Image-worship* whatsoever, and in that *Sense* *Pope Adrian* understood 'em, as appears by his *Answers* to the *Capitulare* against the *Nicene Synod*, which he calls *Reprehensions*. This *Capitulare*, or the *Opus Carolinum*, was not the *Work* of *Charles the Great*, as *Baronius* wou'd have us believe. (b)

(b) Ad. An. 794. Num. 4.

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Bellarmin grants that they were
(c) De Concil. written in the Council of *Frankford*,
II. 8. but will not allow 'em to be the Work
of *Charles*. (c)

Natalis Alexander confesseth that *Charles* is the
Author of 'em, and grounds his Opinion on the In-
scription of the Work, the *Capitulare* prefixed to it,
the mention of *Pipin*, as his Father, the *Answer* of
Hadrian to *Charles*, the *Parisian* Synod under *Ludo-*
vicus Pius, the expresse words of *Hinckmar* to the
Bishop of *Laudun*, and the *Vatican* and *Titian* Ma-
nuscript Copies.

It is true, the *Opus Carolinum*, and the *Frankford*
Fathers do allow the Lawfulness of
(d) Lib. I. c. Pictures for Ornament and History, (d)
15. and therefore they approved not the
Breaking and Destroying of 'em, as may
be seen in the last *Capitular*, which Pope *Hadrian*
highly applauds, and calls it *Sacrum*
(e) Hadr. ad & *Venerandum Capitulum*, pretending
Car. Reg. that it is very different from all the
Cap. 25. rest. (e)

This has given occasion to some to fancy that the
Council of *Frankford* approv'd of the latter *Nicene*
Council, and condemn'd that of *Constantinople*,
which I have proved to be a great Mistake.

II. The Second Council of *Nice* was not reputed
a General Council in the Eighth and Ninth Age, no
not by the Image-worshippers.

Theodorus Studita, tho' a Bigotted Image-worship-
per, in his Epistle 38 to *Arsenius*, calls
(f) Tom. VI. this a Local Synod. *Binius* wou'd have
not. in Nic. this Epistle rejected for its Impious Ar-
II. gument, but can't deny its being Ge-
nuine. (f)

Several Years after the Second Council of Nice, all the Patriarchal Churches of the *East*, except that of *Constantinople*, in their Synodical and Publick Confessions, used to reckon but *Six General Councils*, and acknowledge no *Seventh*, as *Photius* assures us in his *Encyclic* to those Seats, (b) *Oecum.* and *Baronius* out of him. (b)

Pope *Nicholas I.* about the middle of the Ninth Age, in an Epistle written to the *Constantinopolitans* against *Photius*, mentions only the Authority of the *Six General Councils*. The same is done by Pope *Hadrian the Second.* (c)

(c) Epist. VII.
Nicol. I.
Tom. VI. Eia.
p. 496.

III. Nor can the latter *Nicene Council* be accounted *General*, since it had no Legates from the *three Oriental Patriarchs*.

The present Acts of the *Nicene Council* tell us of *two Legates* from the *East*, *John* and *Thomas*, with Letters to *Tarasius*, President of the Council. They are stiled in the Acts of the Council, the most Reverend Presbyters, Monks, and Vicars of the Apostolical Seats of the Eastern Diocess.

But it is certain, that neither *Tarasius's* Letters, nor *Irene's* Messenger reach'd the *three Oriental Patriarchs*. Let's hear the Matter of Fact, as reported by *Baronius*. ' In the Reign of *Aaron*, Prince of *Saracens*, a bloody Tyrant, and a most bitter Enemy to the Christians, the Messengers of *Constantine* came to *Palestine*, and hearing that *Theodorus*, Patriarch of *Jerusalem* had died in Banishment, they retired to some Devout Monks, by whom they understood the miserable Servitude which the Eastern Christians endur'd, and how dangerous it was to go to the *Antiochian*, or *Alexandrian* Patriarchs. For if they were discover'd, they shou'd not only bring themselves, but all the Eastern Christians

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' into

(d) Ad. An. 795. Num. II. ' into extream Danger. Wherefore
' they chang'd their Purpose of going
' thither. (d)

Here is a just Confession, that the Patriarch of *Jerusalem* was dead, and the two other inaccessible, so that the Imperial Legates return'd *re infecta*, without delivering or receiving any Letters from the *Oriental* Patriarchs. But something must be done for the Support of the Cause of Images, to which end the Messengers brought back with 'em the *two Monks* above-mention'd, who were honour'd with the *false Title* of *Vicars* of the *Oriental Diocess*, and sent by the Fraternity with an Epistle unto *Tarasius*, in which they tell him, ' That they hinder'd the two
' Imperial Messengers from attempting to go for-
' ward whither they were design'd, by reason of the
' extream Danger, and that they desir'd *John* and
' *Thomas*, who are Adorn'd with a Divine Zeal for

† *Concellanei*
Coadjutors of
the same Cell
with the Pa-
triarchs.

' the Orthodox Faith, and are the *Syn-*
' *celli* † of the two Holy and Great Pa-
' triarchs, to go along with those Men,
' and make known the *Apostolical Tra-*
' *dition*, which is observ'd in the
' Churches of *Egypt* and *Syria*; that

' *John* and *Thomas* answer'd, *How can we, who are*
' *Illiterate and Ignorant, Weak and*
' *Unexperient'd, (e) undertake an Af-*
' *fair above our Strength?* But God,
' said we, who by Vile and Unlearned
' Persons, wrought together with the
' Apostles in Subduing the World to

(e) *ἰσχυρὰς καὶ*
ἀγνώστους διὰ τὴν
ἀδυναμίαν
καὶ ἀμωσύνην ἡμε-
τέραν.

' the Obedience of the Gospel, which will give you
' the opening of the Mouth to ex-
' press the Intention and Mind of
' those, who were neither able to
' receive Letters, nor durst write
' or mutter any thing of this na-
' ture. (f)

(f) *Orient.*
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This Abstract taken out of the Acts of the Council, informs us of *two things*, which deserve our notice.

1. That the Monks, *John and Thomas*, were no *Vicars* or *Legates* of the *Eastern Patriarchs*, they were neither sent by 'em, nor had any Letters of Instruction from 'em.

It may be doubted whether they were their *Coadjutors*, or *Concellanei*. What had the *Syncelli* of the *Patriarchs* of *Alexandria* and *Antioch* to do in an obscure Cell in *Palestine*? It does not appear that they had any Knowledge of the coming of *Irene's* Messengers, nor was it possible they shou'd without a Revelation; for the Messengers had no Intention of visiting this Nest of Monks, but turn'd hither, being inform'd that the *Patriarch* of *Jerusalem*, to whom they were sent, was dead. And it was with very great Difficulty and Hazard that they reach'd this Place. It seem'd a sort of *Miracle* to the Monks, that they shou'd find 'em out. (g)

(g) Εἰς τὴν
ἐκκλησίαν τὴν ἐν
Ἱερουσαλὴμ.

2. These Monks by their own Confession, were *Illiterate*, *Ignorant*, *Weak*, and *Unexperien'd*; very fit Tools to Vote for *Image-worship*. Their Business in the Council, was to make known the *Apostolical Tradition* observ'd in the Churches of *Egypt* and *Syria*, i. e. that they *Worshipp'd Images*. The reporting of this Matter of Fact in the Council requir'd no great Abilities, much less the extraordinary Gift of *Utterance* which the *Apostles* had in Propagating the Gospel, as the *Palestine* Monks Blasphemously insinuate. All that the Monks needed was the Gift of *Truth*, which I suspect they wanted. For *Image-worship* was neither an *Apostolical Tradition*, nor universally observ'd in the Churches of *Egypt* and *Syria*, as the two lying Monks are Commission'd to testify.

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(b) Epist. ad
Const. & I-
ren.

I will confront their Testimony with that of Pope *Hadrian*, who saith, that *all the Eastern People erred* (about Images) *until the Reign of Constantine and Irene.* (b)

In all Reason the *Pope's* Testimony ought to be admitted before that of two ignorant Monks.

If the *Eastern Churches erred about Images*, that is, did not Worship Images before *Irene's* Time, it is not probable that her Accession to the *Throne* alter'd their Sentiments, for they were none of her Subjects, but under the Government of the *Saracens*, who would not suffer any Correspondence between the Empress and their Subjects. Besides, the *Saracens* were averse to *Image-worship*, as the Synod of *Nice* often complains, and would not permit the *Oriental Patriarchs* to declare themselves on that Subject, which seems to be the meaning of these Words in the Monks Letter, *they durst not mutter any thing about such Matters.* (i)

We will the less wonder at this *Imposture* of the *Vicars* of the *Oriental Diocess*, when we find the like *Fraud* used in the *Roman Synod*, under Pope *Stephen the Fourth*, to perswade the *Western Churches*, that those of the *East* worshipp'd Images. There was trump'd up a *Synodal Letter* of the *three Eastern Patriarchs*, written to Pope *Paul* for the Worshiping of Sacred Images. The first that produced this *Oriental Embassy*, was Pope *Hadrian*, in an Epistle to *Charles the Great*, for the *Nicene Synod.* (k)

(k) Baron. ad
An. 769.
Num. 2.

This was about 25 Years after the said *Roman Council* was held, and the *Forgery* was occasion'd by the Council of *Frankford's* condemning the Council

cil of Nice. (l) This is a notorious piece of Forgery, which needs no other Confutation but Hadrian's own Testimony in his Epistle to Constantine and Irene, above-mention'd; wherein he affirms, *all the Eastern People to have erred* (in not Worshipping Images) *before their time.*

(m) Besides, there is not the least mention of this *Oriental Embassy* in the Acts of the latter *Nicene Council*; nor is it mention'd by the *Palestine Monks*, or the Legates of Pope Hadrian, who omitted nothing that might contribute to the Cause of Images.

The Silence of Theophanes, Nicephorus, &c. and the severe Oppression of those Seats under Abdulla, who Usurp'd the Empire, are strong Arguments against this Embassy.

The Synodal Epistle of Theodorus, is the same with Hadrian's Synodical Epistle of the three Eastern Patriarchs, which was produced in the Nicene Council by the Palestine Monks, and was written, as they say, to Theodorus of Antioch, and to Cosmas of Alexandria. (n)

The Patriarch of Jerusalem, professes in his Epistle, to Worship the Saints, to Adore and Embrace the saving Relicks deliver'd by Christ, the Bones of Martyrs, to which he ascribes all manner of Miracles and Virtues, and that out of Athanasius, by Christ dwelling in them; as also to Adore Images, especially those of the Immaculate Virgin.

Baronius says, that Cosmas of Alexandria, and Theodorus of Antioch, wrote back again to Theodorus of Jerusalem on the same Argument, and that the Palestine Monks had these Epistles by them.

(l.) Id. ad An. 794.

(m) Omnis populus qui est in Orientalibus partibus erraverunt usque quo Deus exercet vos regnare.

(n) Nic. Synod. II. Act. III.

This

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This Epistle of *Theodorus* to the two other Patriarchs may be justly suspected of Forgery. Because,

1. It is not mention'd by *Theophanes*, who omits nothing that makes for the Authority of the *Nicepe* Synod.

2. The Times of these three Patriarchs will not admit of this Epistolary Correspondence between

them. *Cosmas* was Patriarch of *Alexandrina* in the Year 742. (o) *Theodorus* was made Bishop of *Antioch*, A. D. 751, and sat six Years, as *Theophanes* affirms. (p)

Eutychius makes *Theodorus* of *Jerusalem* contemporary to *Justinian* the Second, who Died, Anno. Dom. 711. The *Libellus Synodicus* mentions

a Synod held under this *Theodorus* of *Jerusalem* against *Leo*, as soon as he opposed Images, which was in the Year 726. (q)

It was impossible for this Patriarch to write a Synodal Epistle in the beginning of his Pontificate to *Theodorus* of *Antioch*, who was not Bishop there till about 30 or 40 Years after the other *Theodorus* was made Bishop of *Jerusalem*.

3. The Contriver of this Epistle was some ignorant Idolatrous Monk, who falsely ascribes a *Jawing Virtue* to dead *Mens Bones*, and impudently affirms, that they are recommended by *Jesus Christ*, and that he dwells in 'em. He calls the *Virgin Mary* the *Immaculate Lady*, which is the Epithet of *Christ* in *Paul's* Epistles, and the first Christian Fathers; but the Idolaters of the latter Ages, call her the *Spotless*, and *Immaculate*, to excite Men's Devotions towards her.

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The Story of the *Image of Christ at Berytus*, out of which came *Blood and Water*, has been considered already.

From all these Considerations, it follows, that the latter *Nicene Council* was no *General Council*, nor a just *Provincial* one. It was condemn'd by the *British*, and other *Western Churches*, especially by the *Council of Frankford*, which more truly deserves the Title of *General* than that of *Nice*, and some others that bear that Name. It had no Legates from the *Oriental Patriarchs*, consisted of professed *Image-worshippers*, and was managed by the subtil Artifices of *Fraud and Imposture*, and therefore was rather an *Assembly of Treacherous Conspirators* against the Gospel, than a *Synod of Christian Bishops*.

CHAP. XII.

§. I. *The State of Images in the East, after the latter Nicene Council. Great Calamities attended the Establishment of 'em.* §. II. *Nicephorus the Emperor against Images. Vindicated from the Calumnies of some Monks. Stauracius Deposed, because no Friend to Images.* §. III. *Michael Curopalates, a weak Prince, is set up, and Sworn to Defend Images.* §. IV. *Resigns the Empire to Leo Armenius, who Opposes Images.* §. V. *Calls another Council at Constantinople against Images. The Image-worshippers refused to be present. This Council Condemn'd the Second Synod of Nice.* §. VI. *Image Confessors. The Sedi-*

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Sedition and Sufferings of Theodorus Studita.

§. VII. Michael Balbus against Images, but Mild. The Image-worshippers refuse Disputing. He sends an Embassy to Charles the Great, to propose Terms of Union between the Eastern and Western Churches. Is Opposed by the Monks, and Bishop of Rome. The last Will and Death of Theodorus the Incendiary.

+ §. VIII. Theophilus destroys Images. A great Prince. Vindicated from the Calumnies of Baronius. §. IX. Theodora the Empress breaks her Oath, and restores Images. A pretended Disputation. Images Opposed 120 Years, which was the Time of God's Patience with the old World. A Festival for the Restoration of Images. The Difference between the Greeks and Latins in Point of Images.

§. I. **W**E will now consider the State of Images in the East, after the Second Nicene Council.

Irene and Tarasius, with the Assistance of Pope Hadrian, having Establish'd Idolatry by a Law, the Empress kept the Government in her own Hand, and left her Son Constantine, when he came to Age, only the bare Title of Emperour. In the Year 789, which was two Years after the Nicene Council, she Imprison'd her Son, and used him Barbarously. For which Cause, as Baronius saith, God sent so horrible an Earthquake, that no one durst lie in their

(a) Ad An.

789. Num. 1.

Houses, but they dwelt in Tents which were set up in their Gardens. (a) This horrible Earthquake was a Token of Divine Wrath for the Sin of Idolatry, and a Presage of

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of the dreadful Commotions that happen'd soon after this in the Empire.

The Abomination of Image-worship produced the same Effects of Divine Displeasure in the *Eastern* Empire, that accompanied it in the Kingdoms of *Israel* and *Judea*.

A. D. 790. The *Saracens* overrun the greatest part of the *East*, and had subdu'd all *Europe*, if the *Franks* had not stop'd their Progress, as *Baronius* affirms. The *Bulgari* also were Victorious, and the *French* took all *Italy*; so that Heaven and Earth conspired against her, as *Maimburg* speaks.

A. D. 791. There happen'd a wonderful Inundation of the *Tiber*, that flow'd above the Walls in some Places, and overwhelm'd a great part of the City. (b)

(b) Bar. ad An. 791. Num. 4.

A. D. 796. *Constantine* having recover'd the Government from his Usurping Unnatural Mother, oppos'd the Determinations of the *Nicene* Image-worshippers, and oblig'd his Subjects to Swear by the *Cross*, not to Worship the Image of God, or of the *Saints*, nor to Pray to the Mother of God, as *Matthew Westminster* observes. (c)

(c) Ad An. 796.

A. D. 797. *Constantine* was surpriz'd by the Treachery of his wicked Mother, and her Idolatrous Monks, deprived of his Eyes, and barbarously Murder'd.

Theophanes adds, that the Sun was darken'd for seventeen Days, that Ships lost their way at Sea, and that all affirm'd that the Sun was darken'd because the Emperor's Eyes were put out, as we observ'd above. (d)

(d) Baron. ad An. 797.

The Monks cried up this unparallel'd Villany of the Empress, as an eminent Act of Zeal and Justice, because

(e) *Ibid.*

because the Emperor had opposed Images, and punish'd some obstinate Image-worshippers. (e)

(f) *Ib. ad An. 801.*

A. D. 801. There was a dreadful Earthquake which destroy'd a great part of Italy. (f)

§. II. In the Year 802. *Nicephorus* Deposed *Irene*, and Banish'd her to the Island *Lesbos*. Being settled in the Empire, he favour'd the oppress'd Image-breakers, and restor'd their Liberties to 'em, which the *Nicene* Council had injuriously depriv'd 'em of. This is sufficient Ground for the *Byzantine* Monks to charge him with *Impiety*, *Witchcraft*, and *Manicheism*, and all other execrable Crimes. *Baronius* carefully Transcribes all the ill things they report of

(f) *Ad An. 802. Num. 2.*

him, and adds to the rest, *that he Renounced Communion with the Pope of Rome.* (f)

Theodorus Studita, tho' a furious Image-worshipper, wrote an Epistle to him in the Fifth Year of his Reign, when he had publickly declar'd his Aversion to Images, *that he was raised to the Empire by the special Providence of God, for the Preservation of the Church*: On the contrary, *Michael* the Monk,

(g) *Bar. ad An. 806.*

in the Life of this *Theodorus*, to the same Year, calls him that wicked *Nicephorus*, who seiz'd the Empire by Violence and Injustice. (g)

We are not to rely on the Characters of these Fabulous Monks, who so often contradict one another, and themselves also.

The Emperor deserv'd not so ill at their Hands, for he did not destroy Images, nor did he raise any Persecution against the Image-worshippers. This is evident, in his suffering *Nicephorus*, a Zealot for Images, and a Layman, to be chosen Patriarch of Constantinople. (h)

(h) *Ibid.*

The

The Severities against *Theodorus* and *Plato*, were not on the account of Images, but for *Schism* and *Sedition*, which these Monks (i) Ad An. 808. promoted, under Pretence of *Sanctity*. (i)

§. III. A. D. 812. *Michael Curopalates* succeeded in the Empire, and favour'd the Image-worshippers. *Stauracius* the Son of *Nicephorus*, who had Reign'd several Years with his Father, was put by, as not for the Turn of the Image-worshippers, and *Michael* was set up, after he had Sworn to defend the Faith of the Second *Nicene Council*. *Baronius* extols the Virtues of this Prince, because he was for Images, and fierce against the *Image-breakers*, tho' otherwise an inconsiderable Prince. For having Reign'd but two Years, and having fought unsuccessfully against the *Bulgari*, he fled to *Constantinople*, and Relinquish'd the Empire to *Leo Armenius*, as *Theophanes* affirms, tho' *Cedrenus*, and others after him, give a different account (k) In Baron. ad An. 813. of his Advancement. (k)

§. IV. A. D. 814. *Leo Armenius* the Emperor, resolv'd to Abolish Images, which had been abused to so much Idolatry. But was first willing to hear what the Patrons of 'em had to say for 'em. To which End he sent for all the Bishops that were then at *Constantinople*, together with *Nicephorus* the Patriarch, to attend him in the Palace. And that all things might be equitably carried on, he commanded 'em to defend the Cause of Images in his Presence, against those that oppos'd 'em. The Bishops that were for Images, obstinately declin'd a Conference with those of the other side, because, as they pretended, things determin'd in a *General Council* were not to be disputed, and such as denied 'em were Accursed, and Matters of Faith were to be Debated by the Priests, and not by the Emperor, in the Church, not in the Palace. Besides, they look'd upon the Emperor as so har-

harden'd in Hereſie, that his Mind was not prepar'd to receive the Truth. This Answer ſo

(1) *Id. ad An. 814. Num. 1.* enraged him, that he iſſu'd out an E-
dict to forbid all Conferences and Diſ-
courses on that Subject. (1)

The Emperor had juſt Reason to be offended at the Biſhops obſtinate Refuſal. The A-

(m) *1 Pet. 3. 15.* poſtle commands all Chriſtians to be ready to give a Reason of their Faith to every one that asketh a Reason of 'em. (m)

But here is a number of Biſhops, preremptorily reſuſing to give an Account of their Faith, tho' requir'd to do it by their Lawful Sovereign.

This ſhews they had a bad Cause, that cou'd not bear a fair Tryal, and a bad Conſcience, that reſiſted the Divine, and the Imperial Command.

Several ſubmitted to the Emperor's Silencing E-
dict, becauſe it was eaſier to keep Silence, than to Plead the Cause of Images; among others, the Pa-
triarch promiſed Silence by a Writing under his Hand. Theodorus the Seditious Monk, above men-
tion'd, exclaim'd againſt this Promiſe of Silence, as a Betraying of the Truth, and by his Admonitions,
Letters, and Clamours, ceas'd not to excite Nicepho-
rus, and others to break their Promiſe to the Empe-
ror. This Breach of Promiſe occaſion'd the Banish-
ing of the Patriarch to Proconneſus. As he paſſ'd by
at Sea, Theophanes the Abbot, who himſelf reports
the Story, offer'd unto him Incenſe and Lights, tho'
at a diſtance from him, and out of

(n) *Bar. ad An. 814. Num. 2.* fight: The Patriarch in the ſame
Moment Saluted the Abbot out of the
Ship with bended Knees, and Hands
lift up to Heaven. (n)

Baronius extols the Courage of Theodorus, and
makes a Confefſor of the Patriarch, who by a Mi-
raculous

raculous Instinct gave Religious Adoration to the Monk, as he had done to the Patriarch. (o)

Let us reflect a little on these things: When the Emperor commanded the Patriarch and Bishops to Plead for Images in his Presence, they are obstinately *Silent*: When he forbids 'em to Preach, or Discourse in favour of Images, they fill the Empire with Tumultuous *Clamours*. When he bids 'em *speak*, they are *silent*; when he enjoyns 'em *Silence*, they speak in spite of him. Can any thing be more perverse than these Men? Their *Silence* and *Clamours* are Indications of Minds, more devoted to *Stocks* and *Stones*, than to the *living Image* of the Imperial Sovereign of the Universe.

If there be any Truth in this mutual Salutation that pass between the *Patriarch* and *Theophanes*, when neither of 'em saw the other, it is a Demonstration that they were both *moved* by the *Devil* to pay *Divine Honours* to one another; the one to offer *Incense*, the other to *Salute* his unseen Friend with *bended Knees*, and *Hands lift up to Heaven*. These are the Men, by whose blind Zeal the Pious Endeavours of Reforming Emperors were obstructed.

It seems the Monks can *Worship one another*, tho' *unseen*, without the help of *Images*, but they cannot *Worship an unseen Saviour*, without a visible Representation of him.

§. V. *Theodotus Cassiteria* being made Patriarch in the room of *Nicephorus*, *Leo* call'd a Council of Bishops, like unto that of *Constantinus Copronymus*, in which was condemn'd the Idolatrous Council of *Nice*. The Image-worshippers were invited to the Council, but generally refused. (p)

(p) Ibid. Num. 3.

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Binius has an Epistle written by *Theodorus Studita* to the Council, ' wherein he excuses those Prelates that refused to appear in the Council, and ' concludes, that if *Peter* and *Paul*; or any should ' come from Heaven and Preach another Gospel (besides that which ' teaches the Worshipping of Images) they cannot receive him into ' Communion. (q)

(q) Epist.

Theod. Stud.

ad Syn. Constant. III.

The Superstitious Monk shou'd have prov'd this Doctrine to be part of the Gospel, and since this cannot be done, it follows that he and his Factious Brethren went about to establish another Gospel, and so made themselves liable to the *Anathema* which they denounced against the Emperor and his Council.

This Council was Celebrated in the Year of Christ 814, but the *Acts* of it are destroy'd by the Image-worshippers, nor have we any account of the Number of Bishops which were in it.

It is probable that they were numerous, and not inferiour to the Second *Nicene Council*, because *Theodorus* and his Schismatical Bishops, do not except against their Numbers, but against the End of their Assembling, which was to condemn the Second *Nicene Council* that is, to take away the Adoration of the Images of Christ, of the Mother of God, and of the Saints. (r)

(r) Ad tollendam Imaginum adorationem. Epist. Theod. prædict.

§. VI. The *Byzantine Monks*, and *Baronius*, and others out of 'em, throw all the *Odium* that Malice cou'd invent or improve, on the Memory of this Great Prince.

They call him *Impostor*, *Hypocrite*, *Impious*, *Perfidious*, *Traytor*, *Accursed*, a *Manichee*, an *Inchanter*, &c.

They

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They tell us long Stories of the Persecutions of the Image-worshippers, of their *Banishment*, *Imprisonments*, and the *Hardships* they endur'd on the account of *Images*. (s)

(s) Bar. ad
An 814. 815;
816, &c.

Baronius has this remarkable Passage about their Sufferings, ' That when the *Hereticks* (so he calls the *Orthodox*) told the *Image-worshippers*, that they Gloried in vain in their Sufferings; that to suffer for *Images*, was not to suffer for *Jesus Christ*; that the Confessors for *Images* shoud have an imaginary Reward: *Theodorus* perswaded the rest of his Brethren, that there being a Relation between the *Image* and the *Prototype*, such as suffer'd for *Images*, did suffer for *Jesus Christ* and the *Saints*, and ought to be reputed for *Confessors* and *Martyrs*. (t)

(t) Ad. An.
816. Num. 2.

The three young Men chose *Nebuchadnezzar's* Fiery Furnace, rather than Worship the Golden *Image*. No Torments cou'd induce the *Primitive Christians* to Worship *Images*.

But now behold a new sort of *Martyrs*, not known in the Scriptures of the Old and New Testament, or *Primitive Martyrologies*, whom you may call *Idol-Martyrs*. Christ no where promised the Reward of Martyrdom to such as suffer for *Graven Images*, which are forbidden in the Divine Law that became to confirm. The *Jealous God*, instead of rewarding, will punish this Iniquity of the Fathers upon the Children, to the third and fourth Generation of them that hate him. *Image-worshippers* shall have the Recompence of Reward due unto those that hate God.

The Relation between *Jesus Christ* and his *Images*, is imaginary, for they do not represent his Person; but there is a real Relation between *Image-worship* and

the Law of God, which is violated by it, and binds the Idolatrous Transgressor unto Punishment. No Relations will entitle us to the Reward, but such as are founded in the Divine Law. The Jewish Images of God had Relation to the Prototype, as they fancied, but God rejected their false Worship, and severely punish'd it.

But to return to *Leo Armenius*, 'tis certain he was a Prince of great Virtues, his very Enemies being Judges.

Michael Curopalates resign'd the Empire to *Leo*, as to a Pious and most valiant Prince, confessing himself to be unworthy of so high a Dignity, as *Cedrenus* observes. The same Author saith, he was an Enemy to Voluptuousness, Sober, Liberal, Laborious, and most Vigilant, that he favour'd the best Men, and was most Impartial in the Administration of Justice. Hence

(u) *Cedr. & Zonar. in Spanhem. Hist. Imag. Sect. VIII. Num. 6.*

that memorable Example of his Displacing the Prefect of the City, for not punishing a Senator who had committed Rape on another Man's Wife, and ordering the Senator to undergo the Penalty of the Law. (u)

As to Severities charg'd upon him, it can't be denied but he tried the milder Methods of Conferences, and Synodical Debates. He desir'd *Nicephorus* the Patriarch, and the other Image-worshippers, to prove the Worship of Images from the Writings of the Apostles, and those of the first Christian Fathers, if it was an ancient Tradition, as they pretended. They answer'd, it was an unwritten Tradition, and that what was determin'd by a General Council, ought not to be retracted, as the Worship of Images was by the Nicene Bishops. As if there were not the same Reason for the General Council under *Copronymus*, and for the General Council of the Western Bishops

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Bishops, under *Charles* the Great, in both which the Worship of Images was condemn'd. (x)

(x) Spanh. Ib. Num. 8.

He did not banish the Patriarch until he became Turbulent, as we have seen above. And then he was banish'd no further than *Proconnesus*, an Island in the *Propontis*, not far from *Constantinople*, where he had built a Seat for his Retirement.

The greatest Sufferer in this Reign was *Theodorus Studita*, who is Dignify'd with the Title of a Saint and a Martyr. *Baronius* saith, that he was Banish'd, Imprison'd, Whip'd, and that he died in Prison, where he was almost Famish'd to Death. (y)

(y) Ad. An. 816.

If Matter of Fact be true, it must be the fault of some cruel Officers, who often exceed their Commission. The Emperor delighted not in Acts of Cruelty.

This turbulent Monk did all he cou'd to stir up Sedition in the Empire, he made the Patriarch, and other Bishops break their Promise to the Emperor, and disobey his *Edict*, commanding Silence in the Cause of Images. He wrote Letters to the Emperor, full of *Invectives* against him and his Council. He sent Letters to the Patriarchs of the East, and to the Pope of Rome, to excite 'em to help the Faith, for which he and the best suffer'd. (z)

(z) Bar. ad An. 817.

In his Letters, he styles the Emperor an *Amorrhite*, King of *Basan*, the great Dragon, the crooked Serpent, a Vessel of Wrath, Ahab, Julian, the Enemy of Christ, &c. (a)

(a) Spanh. VIII. 9.

Mary, late Empress, who was Divorced from *Constantine* the Son of *Irene*, and thrust into a Monastery, prov'd a Bigot for Image-worship, and was banish'd for some Practices between her and *Theodo-*

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rus. For when her Daughter, Empress regnant, invited her to come and live with her, *Theodorus*

writes to her, to Admonish her not
(b) Bar. ad to Communicate with Hereticks, or
An. 816. with any. that Communicated with
'em. (b)

In short, this *Theodorus* was a constant Incendiary, and a Creator of Disturbances in the Empire, yet the Emperor was so merciful to him as to spare his Life.

It appears by the Continuator of *Theophanes*, that the Emperor's Indulgence in permitting such as were neither Seditious nor Schismatical, to do what they pleas'd in their own Monasteries, occasion'd the departure of several Bishops and Monks from the Factious Image worshippers. (c)

Baronius, out of *Theosteridus*, does own that the Emperor suffer'd those that Communicated, tho' but once with *Theodotus* the Patriarch, to enjoy their Monasteries, and the Liberty of Worshipping Images, and that several accepted of this Condition.

Among the rest *Nicetas*, who no long after repenting, and affronting the Emperor, was banish'd to *Glycيريا*. (d)

This is sufficient to shew, that the Emperor was for moderate Councils, and willing to indulge the peaceable Image-worshippers, and serves to confute a lying Story reported by the said *Theosteridus*, and by *Binius* out of him, that when the Council of

(e) Tom. VI.
Not. in Con-
cil. Constant.
III. p. 232.

Constantinople had condemn'd the Second *Nicene* Council, and Denounced it Accursed, they trampled under their Feet all the Dissenting Shops. (e)

This Story, which is reported only by this obscure Monk, is inconsistent with the Temper which the Emperor shew'd in the beginning of his Reign, as all agree.

§. VII. *Michael Balbus*, who succeeded *Leo*, issu'd out an Edict for the releasing of all that were banish'd, or Imprison'd on the account of Images. When most of these were come to *Constantinople*, he commanded all the Bishops that were for and against Images to assemble together, and debate the Article of Images. The Worshippers of 'em excused themselves, and said, *It was not lawful for them to form one Council with Hereticks*, and Admonished the Emperor, that he would send to *Old Rome*, and oblige all to submit to the Pope's Declaration. (†)

† Bar. ad An.
821. Num. 2.

They well knew that Pope *Paschalis* was of the same Mind with 'em, and wou'd determine on their side. This was a much surer way to carry their Point, than by strength of Argument, and therefore they carefully decline Disputation now, as they did before under *Leo*.

They were Conscious to the Weakness of their Cause, and for that Reason desire a Council made up only of *Image-worshippers*, and appeal to the Judgment of their known Patron.

When the Emperor cou'd not prevail with 'em to meet the Orthodox Bishops in a *General Council*, he enjoyn'd Silence to both Parties concerning this Controversie, and rejected both *Constantine's Synod*, and that of *Tarasius*, i. e. the *Second Nicene Synod*, as *George the Monk* expressly affirms. (g)

(g) Spanh.
Hist. Imag.
VIII. 11.

Michael gave another Instance of his Candor towards the *Image-worshippers*, in that he allow'd 'em to set up Images any where without the City,

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(b) Baron. ubi
supra. but wou'd not suffer 'em to be restor'd
in *Constantinople*, for he himself did
not Worship 'em. (b)

A. D. 824. He sent an Honourable Embassy to
Ludovicus the Emperour, with a *Letter*, in which
he desired him to endeavour to take away the Super-
stitious Worship of Images in the *West*, that Peace
and Union may be restored to the Church.

He complains in his Epistle to the *French King*,
of the horrid Superstitions of the *Image-worshippers*,
that they Pray'd to them for Help, made them God-fa-
thers and God-mothers to their Children,
(i) Ad An. *they mix'd the Colours that were scrap'd*
824. Num. *from 'em with Sacred Oblations, took*
17. 18. *the Communion over 'em, or out of their*
hands. (i)

But more of this Embassy in the Acts of the *Pari-*
sian Convention.

Michael's Methods of Union were highly displea-
sing to the factious *Image-worshippers*, especially
Theodorus, who in one of his Epistles, has the Con-
fidence to tell the Emperor, that *the only Method of*
Peace, is to exclude the Secular Power from Judging
in Matters of Faith; for Emperors, and other Tem-
poral Rulers, have nothing else to do but to execute
the Decrees of Bishops; and that both
the contending Parties ought to send to
(k) Ad An. *the Prelate of Rome, and thence to re-*
823. Num. 3. *ceive the Certitude of Faith.* (k)

The furious Man, and those of his Kidney held
some Correspondence with *Thomas* the Tyrant, who
Besieg'd *Constantinople* with a great Army for near
twelve Months, until the King of
(l) Cedren. in *Bulgaria* came to the Emperor's Assi-
Spanh. ubi
Sup. stance, beat the Tyrant, and raised the
Siege. (l)

Some

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Some of these turbulent Persons were gone to Rome to Counter-work the Emperor's generous Endeavours for Peace and Union, as appears by the Emperor's Letter to *Ludovicus*, wherein he desires him to use the Rights of his Supremacy in Rome, and in the Provinces given the Roman Pontiff for the expelling of the Greek Incendiaries, who by their Calumnies, studied to obstruct the Concord between the East and West in the Unity of the Faith. (m)

(m) Bar. ad
An. 824.

The Factious and Treacherous Behaviour of the Image-worshippers at last provoked the Emperor to treat 'em more severely. *Theodorus Studita*, the Head and Heart of the Faction, was banish'd to an Island with several of his Accomplices. (n)

(n) Ad An.
823.

Baronius mentions several Prodigies that were seen and heard this Year, both in the East and West; namely, dreadful Earthquakes, unusual Thunders, Fire falling from Heaven, the Raining of Stones, a Pestilential Mortality of Men and Beasts; and it was reckon'd as a Prodigy, that a certain young Woman lived almost a whole Year without Food. (n)

(n) Ad. An.
823.

In this Year,
1705, a Maid
at Langollen
in Denbeigh-
shire, slept
without any
Food from Oct.
25. to Jan. 13.
when she died.

A. D. 826. *Theodorus* the Monk died opportunely in his Banishment a natural Death, after he had lived to a great Age, most of which he spent in the Exercise of an Intemperate and Factious Zeal for Image-worship. In his last Will, saith *Baronius*, he shew'd his Hatred to the Hereticks, that is, such as did not Worship Images, and subjoyn'd a Profession of those things which they oppos'd; and amongst other things, he thus speaks of the Monastick Institution, I believe the Monastick State to be Sublime, Exalted,

(o) Ad An.
826.

Exalted, and Angelick, and that it throughly purgeth away all Sins by the Perfection of a Consummate Life, &c. (o)

This Man, who in his Life rob'd Jesus Christ of the Glory of Religious Worship, by giving it to Images, doth at his Death rob him of the Merits of his Righteousness, by-attributing to the Monastick State, the Virtue of Purging away Sin, which is proper to the Blood of Christ.

This is the Person whom the Romish and Byzantine Historians cry up for a Saint, and whose fictitious Miracles are without Number, which are magnified by Surius, Baronius, and others on the single Testimony of Michael the Monk, in the History of his Life. (p)

(p) Spanh.
ubi Supra.

§. VIII. A. D. 829. Theophilus, the Son of Michael Balbus, succeeded his Father in the Imperial Throne, and went beyond him in his Zeal against Image-worship.

He was a Prince of excellent Virtues, not inferior to the greatest Emperors, impartially exact in the Distribution of Justice, and a severe Punisher of all Impiety, as Maimburg is forced to confess, thro' the irresistible influence of Truth. (q)

(q) In Spanh.
Hist. Im. VIII.
13.

He put to death all that were concern'd in the Murther of Leo Arminius, tho' his own Father had been thereby advanced to the Empire.

Baronius saith, he was always a strict observer of Justice in Matters relating to the Civil Government. (r)

(r) Ad An.
829. Num. 2.

The Byzantin Writers give several Instances of his eminent Clemency; they Celebrate also his great Hatred of Covetousness and sordid Practices in Theodora his Empress; his exemplary Piety and Devotion towards God; his Courage and Conduct in the Field, his

his publick *Buildings* for the Defence and Ornament of the City, and his sumptuous *Hospitals* for the Relief of the ^(s) Spanh. *Poor.* ^{Ibid.} (s)

All this shews him to have been a *Great Prince*, but he wanted one thing to compleat his Character, the Patronage of *Images*. This is the dead Fly in his Box of precious Oyntment, which the Image-worshippers cou'd not bear.

He rejected the Second *Nicene Council*, destroy'd the *Images* which his Father had Tolerated, and severely punish'd the obstinate Worshippers of 'em, whereof some were Imprison'd, others Banish'd, others were put to Death. He also Prohibited the Painting of any *Images*, but those of wild *Beasts* and *Birds*, under severe Penalties. He order'd the Adored *Images* to be thrown into the *Forum*, where they were expos'd to publick Contempt. This enraged the Monks, who were as *expert* in making their *Puppet Gods*, as they were *Superstitious* in Worshipping 'em. These *Reproached* the Emperor to his Face, and provoked him to chastise their Insolency. Of this Number was *Lazarus* the Monk, who being Celebrated for the *Art of Painting*, was lovingly admonish'd by the Emperor to desist from making *Images*, but to no purpose. When softer Methods prov'd ineffectual, he was cast into Prison. There also he exercis'd his Art, which occasion'd the applying of burning Plates of Iron to his Fingers; but being released by the Entreaties of the Empress, he was hid in the Temple of *John the Baptist*, where with his burnt Fingers he drew *John's Picture*, which was preserv'd there, and was famous for healing of Sick Persons. This *La-* ^{† Bar. ad An. 832. Num. 1.} *zarus* surviv'd the Emperor, and continu'd to make Sacred Pictures. (t)

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It seems his Fingers were not so much hurt by the *hot Irons*, if any such were applied to 'em, since he could use 'em as before in making Pictures.

Baronius and his followers falsely accuse him of Cruelty in the last Extremities of his Life. They say, that when he was near Death, he order'd the Head of *Theophobus*, who was accused of *Treason*, to be cut off, and being brought to him, he held it by the Hair, and uttered these his last words, *I shall be no more Theophilus, nor thou Theophobus.*

The Falsity of this Accusation appears from *Johannes Curopalates* himself, to whom *Baronius* refers us; for he adds, that *Theophobus* was put to Death, as others affirm'd, not by the Emperor's Order, but by the Captain of the Guard, who of his own Accord, without Order, cut off his Head.

The Annalists report also out of *Gennadius*, Patriarch of *Constantinople*, a fabulous Author of the *Fifteenth Age*, that before his Death he repented of his Error, and *Worshipp'd Images*: And that after his Death, being before the Judgment-seat of God, he obtain'd Mercy thro' the Intercessions of *Theodora* and others. (w)

Baronius pretends that *Gennadius* in his Exposition for the *Florentine Council* reports this out of more ancient Monuments, but does not produce his Authors. Nothing can be more false than this Story, for *Zonaras*, who flourish'd about the Year of Christ, 1120, saith, That the Emperor did with great Earnestness, charge his Successors on his Death-bed, that *Images shou'd not be restored after his Death*; that he confirm'd his former Faith with his last

(w) Μαρτυρὸς κα-
τακουσίου.
John Curop.
scu Cedren.
in Spanh.
Hist. Imag.
VIII. 13.

(w) Ad An.
842. Num. 2.

last Breath, and died much lamented. The same is affirm'd by *Cedrenus*. (x)

(x) In Spanh.
ubi supra.

§. IX. *Anno Dom.* 842, *Theophilus* being dead, the Government was devolv'd on his Son *Michael Porphyrogenitus*, so called from the Place of his Nativity, but the Administration fell to *Theodora* his Mother, because *Michael* was a Minor, and had for Tutors, *Manuel*, General of the Army, and *Theodistus*, Grand Chancellor.

The Empress, by the Advice and Assistance of the young Prince's Guardians, as *Baronius* saith, in a few Days had a Disputation for the Restoring of Images, wherein the Worshippers of 'em prevail'd, and an Ediēt was Publish'd for the Restoration of 'em, whereby all that were Banish'd or Imprison'd by *Theophilus* were set at Liberty; and all that would not Abjure the Heresie of the Image-breakers, as it was call'd, were Banish'd, and among the rest, *John*, Patriarch of *Constantinople*, in whose Place *Methodius*, a zealous Image-worshipper was immediately substituted. *Baronius* adds out of *Theophanes*, that the Disputation about Images was in a Canonical Council of a great many Bishops of both sides, in which several of the Hereticks changing their Opinion, the latter Synod of *Nice* was confirm'd, and the Heresie of the Image breakers, after a Struggle of one hundred and twenty Years, was at length utterly extinguish'd. (y)

(y) Ad. An.
842. Num. 3.

I will make a few Remarks on this Account of the Re-establishment of Image-worship.

1. Image-worship was Establish'd in the Eastern Church by Superstitious Women. *Irene* made the first Establishment in the Second *Nicene* Council, and after they had been destroy'd by the Pious Zeal of

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of several Emperors, and Synods, they were restor'd by *Theodora*, the Widow of *Theophilus*.

Both these Women abus'd their Vicarious Power during the Minority of their Sons. As Sin first enter'd into the World by a *Woman*, so the old Serpent made use of the Simplicity of the *weaker Sex* to set up Idolatry.

2. *Theodora* added the Guilt of *Perjury* to that of *Idolatry*; for she confirm'd her *Promise* to *Theophilus*, of not restoring Images with a solemn *Oath*. This is affirm'd by *Cedrenus* and *Curopolates*, who add, that for some little time she *resisted* the Importunities of *Manuel*, the young Emperor's Guardian, and alledged the Obligation of her *Oath*, and the *Dying Words* of her Husband, which she cou'd not violate. When *Manuel* cou'd not prevail by Arguments, he threaten'd the Empress with a *sudden Revolution*, which wou'd deprive her both of the *Empire*, and of her *Life*. Being thus terrified, she cast off *Faith*, and a good *Conscience*, and consented to restore *Images*.

3. There was trump'd up a Monkish Prediction of the Miraculous Recovery of *Manuel*, on Condition he wou'd cause Images to be restor'd. (z)

(x) Spanh.
Ibid.

But this Miracle was not effectual to pervert the *Faith* of the Empress, until they had overcome her *Fear*.

4. The Disputation for restoring Images, is a meer Fiction. The Acts of this pretended Council, as reported by *Binius* out of *Theophanes*, tell us, that the Empress having advis'd with her *Nobles*, and chief *Monks*, and finding 'em desirous of the restoration of Images, and much griev'd at the Change which had been made in that Matter, she requir'd 'em to confirm themselves in the Truth by the *Authority*

'thority of the Fathers, † which were
 'to be found in several Books: And
 'appointed a General Ecclesiastical Af-
 'sembly to meet in a certain Apart-
 'ment of the Palace, and to make a
 'plain Harangue unto the People on
 'that Subject. There met on that
 'Occasion a vast multitude of People.
 'There came together, not only such as kept them-
 'selves pure from the Corruptions of those Impi-
 'ous Times, but many also of those who had con-
 'sented to the Enemies of Piety (*i. e.* of Images)
 'and had been advanced by 'em to Ec-
 'clesiastical Benefices. These immedi-
 'ately changed their Sentiments, and
 'Curst those who opposed Ima-
 'ges. (a)

† Image-wor-
 ship founded
 in the Autho-
 rity of Fa-
 thers, and not
 of the Holy
 Scriptures.

(a) Bin. Vol.
 VI. p. 395.
 396.

It appears by these Acts of the Council, that
 their Business was not to dispute, but to determine
 the restoration of Images, and that none were ad-
 mitted into it, but such as had all along espous'd
 the Cause of Images, or were now resolv'd to turn
 Image-worshippers. This latter sort immediately
 chang'd their Sentiments, and declared for Images to
 save their Places. The rest, who continu'd to oppose
 Images were excluded the Council, Deprived, and
 Banished, especially John the Patriarch of *Constantinople*,
 who was condemn'd unheard, and Depo-
 sed in an ignominious manner by the common Con-
 sent of the Empress, and the whole Ecclesiastical
 Assembly.

The Image-worshippers had declared them-
 selves all along against *Disputing*, and declined it
 when they were call'd to it by their Superiors, as
 was observ'd above.

M. Maimburg

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M. Maimburg ingenuously acknowledges that the *Bishops, Abbots, and Monks* were scarce enter'd with an innumerable Multitude of People, but those who

(b) Maimb.
in Spanh.
H. Imag. VIII.
14.

were advanced by the Image-breakers, immediately *Cursed their Benefactors* with vehement and loud Exclamations, before any thing was propos'd in the Council. (b)

5. God rais'd a Succession of Reforming Emperours to oppose Image-worship for *one hundred and twenty Years*. This was the Time of Repentance which God granted unto the Idolatrous *Ante-diluvian World*. Since the *Oriental Churches* hated to be Reform'd, *the Spirit of Christ would no longer strive with them*. They were Doom'd to *Israel's Punishment*, concerning whom, God said, *Psalms 81. 11, 12. My People would not hearken to my Voice, and Israel would none of me; so I gave them up unto their own Hearts Lust, and they walked in their own Counsels*, Hosea 4. 17. *Ephraim is joyn'd to Idols, let him alone.*

Baronius takes notice of a Yearly Festival on the first Lord's-Day in Lent, appointed to be observ'd for ever in Commemoration of this New Establishment of Images, and that it is Celebrated in the Greek Church to this Day. Among other Solemnities of this Festival, there are Sung in the Churches

(c) Ad An.
842. Num. 4.

two Hymns Consecrated to *Victory*, in Praise of Images, and Detestation of Image-breakers. (c)

This Image-Festival, which turns the Lent-Fast into a Feast, is like *Nebuchadnezzar's Dedication Feast*, in Honour of his *Golden Image*.

(d) Dan. 3.

(d) A Pagan Festivity well becomes the Pagan Worship of detestible Images.

The

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The Jewish Church kept the Feast of Dedication in Commemoration of their Deliverance from the Idolatry of the Heathen, (e) but the Superstitious Greeks appoint a Feast (e) 1 Mac. 1. for the restoration of their beloved & 4. Idols.

A. D. 869. In the Council of Constantinople, commonly call'd the Eighth General Council, which consisted but of one hundred and two Bishops, who met to execute Pope Hadrian the Second's Indignation against Photius, Image-worship is asserted, and the Opposers of it are Accursed in the Name of the Father, Son, and Holy Ghost. (f) Oct. Syn. Aft. X. Cap. 3.

6. Durandus observes, that the Greeks use only Painted Images, but will not suffer any Graven Images, or Statues of Gold, or Brass, or Wood, or Stone, to be set up in their Churches: Because Graven Images, and the Likeness of things in Heaven and Earth, are forbidden in the Second Commandment, and in Lev. 26. Thou shalt not make an Idol, or a Graven Image. Also in the Prophet, the Images of the Gentiles are Gold and Silver, the Works of Men's Hands. Again, Confounded be all those that Worship Graven Images, and who Glory in their Images. Hence Hezekiah broke the Brazen Serpent which Moses had made, because the People, contrary to the Law, offer'd Incense to it. By these and the like Authorities, saith Durandus, the excessive Use of Images is condemn'd. (g) (g) Rational. Lib. 1. Cap. 3. §. 2.

These Authorities do condemn all Images made for Devotion, not only Graven Images, which are used by the Latines, but Pictures also, used by the Greeks, for they are the Likeness of things in Heaven

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Heaven and Earth, and therefore are forbidden in the *Second Commandment*, and other Divine Laws.

The Painted Idols of the House of Israel, which were Pourtray'd on the Wall of the Temple, are equally condemn'd with the Graven and Molten Images; and the Places where these Pictures were set up, are styl'd Chambers of Imagery. (b)

(b) Ezek. 8.
12.
εἰδωλα δια-
γραμμένα.
LXX.

The Greeks are also more modest in their Pictures than the Latines, as Durandus hath noted; for they Paint their Saints, Male and Female only from the Navel upwards, that all Occasion of Foolish Cogitations may be removed. (i)

(i) Durand.
ibid.

It appears also from this Author, that the Greeks are more sparing in the Use of Images than the Romanists; for the Simple and Weak might be easily drawn into Idolatry by the excessive and imprudent use of them, as the Greeks acknowledg'd, to whom Durandus alludes. (k)

It's to be lamented, that these Stumbling-blocks and Occasions of Idolatry, which might be remov'd without Prejudice to the Christian Religion, do still remain among the Greeks, and are attended with grossest Idolatry. I will instance only in the Russians, who receiv'd Images, together

(l) Olear. in
Spanh. H. I.
mag. VIII.
15.

with their Christianity from the Greeks. Olearius in his Itinerary affirms, that they Worship Images as Gods, and Address them as Deities. (t)

They have the Images of their Saints, especially St. Nicholas's, in the most honourable Place

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in every House: All that enter take off their *Hats*, and look about for the *Image*, which when they have seen, they fortifie themselves *thrice* with the Sign of the *Cross*, and bowing their Heads towards it, Pray, *Lord, have Mercy*, and then they Salute the Master of the House. (m)

(m) Hoornb.
Sum. Con-
trov. Lib. XI.
de Græc.

Having observ'd the Rise, Progress, and Establishment of *Image-worship* in the *East*, I will now return to the *West*, and observe the Oppositions it met with after the Death of *Charles* the Great, and how the Popes of *Rome*, who were the great Promoters of Idolatry in the *Eastern Churches*, did by degrees extend their malignant Influence to the Corrupting of the *Western Churches*, and the Involving of 'em in the *Apostacy* of the latter Days, as was foretold by the Holy Apostles.

C H A P. XIII.

The Synodus Parisiensis against Images. Their Epistle to Ludovicus and Lotharius. Ludovicus his Epistle to Pope Eugenius the Second. Instructions to his Embassadors to Treat with the Pope about not Worshipping Images. The Pope's Irrevocable Obstinacy. Pope Gregory the Fourth favours the Unnatural Rebellion of Ludovicus's Sons against their Father. The Pope's Tyrannical Oppressions. The Italian Bishops Exhibit against him a Complaint of six hundred Crimes. Idolatry propagated by him. Witnesses against Image-worship, in England, Spain, Germany, France. The Waldenses, and Albigenes against Images. An Abstract of the Book against Anti-christ, written before Waldo, about the Time of Peter Bruis. Wicklef and his Followers against Images. Zisca the Bohemian destroys Images in the Churches.

§. I. **T**HE Infection was not so general, but that many were preserved from it by Divine Grace, and endeavour'd to fortifie others against the prevailing Apostacy:

While Charles the Great lived, he prevented the spreading of it in the *Western Churches*, tho' the *Roman Pontiffs* promoted it to the utmost of their Power.

After

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After his Death, as *Hincmarus* observes, the Popes of Rome vigorously advanced Image-worship, which occasion'd a sharp Declaration of *Lewis* the Son of *Charles* against 'em. (r)

(r) *Hincmar.*
contra Lau-
dun. c. 20.

This was made by the Advice of a *Convention*, or *Synod* of Bishops at *Paris*, in the Year 825.

Baronius will not allow this *Convention* to be call'd a *Synod*, tho' the Title of the *Action* be *Synodus Parisiensis*. I will not dispute the Title, since the Fathers themselves affirm, that they met not as a *Synod*, but as a *Colloque*, to deliver their Judgment in the Point of Images by the Emperor's Order, and at their own desire.

The Occasion of this Assembly was an Embassy to *Ludovicus Pius*, Emperor of the *Franks* and *Lombards*, from *Michael Balbus*, Emperor of *Constantinople*, with an Epistle, signifying that the Church was divided into two parts, while some Worshipp'd Images, others were against Worshipping of 'em, and desiring that *Ludovicus* would restore Peace and Union to the Church, by taking away the Superstitious Worship of Images.

The Bishops being Conven'd, wrote an Epistle to *Ludovicus* and *Lotharius*, ' wherein they tell 'em, that there was read before 'em *Hadrian's* Epistle to *Constantine* and *Irene* (al. *Helen*) which, as it truly reprehends those that broke and destroy'd Images, so it is known he did imprudently in that he did command 'em to be Superstitiously Worshipp'd; on which account he appointed a *Synod* to be call'd, and by his Authority he did adjure 'em to set 'em up and Worship 'em, and so call'd 'em *Holy*: But tho' it belawful to make 'em, it's horrid Wickedness to Worship them.

They blame *Constantine* (*Copronymus*) for breaking them, and they severely Censure the latter

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Council of *Nice*, which not only Decreed the *Worshipping* of them, and the pronouncing of them *Holy*, but profess'd that they derived *Holiness* from them.

They send the Emperors a Collection of *Testimonies* of the *Fathers*, by which they wou'd prove that *Images* were not to be utterly destroy'd, as the Council of *Constantinople* Decreed, nor to be *Worshipp'd* as the *Nicene* Council determin'd.

They add, ' That the *whole Choir of Priests*, the ' *whole Senate* of the Empire of the *Franks*, and all ' the Church through *Gallia*, with all the Provinces ' Subject to the same Empire, do most earnestly ' desire that the two principal Empires of the World ' may be United, Peace restored, and the *Dia-* ' *bolical Weapons* (*Image-worship*) be destroy'd out ' of the Church.

§. II. *Ludovicus* wrote an Epistle to Pope *Eugenius* the Second, wherein he adviseth ' him to send an ' Embassy to *Greece* to restore Peace to the Christian ' Church: He wrote another to *Jeremiah*, and ' *Jonah*, two Bishops whom he sent to *Rome*, in ' which he exhorts to Reason with the Pope with ' great *Patience* and *Modesty*, lest by too violent a ' Resistance they drive him into an *Irrevocable Per-* ' *tinacy*, but by seeming rather to follow his Senti- ' ments, than openly oppose 'em, they might by ' degrees bring him to that Temper, which ought to ' be observ'd in having Images.

The Acts of this Convention were Printed at *Frankford* in the Year 1596, out of a most ancient Copy, and are inserted among the Testimonies in *Catalogo Testium Veritatis*. (s)

Bellarmino and *Binius* Censure the Acts of this Convention as spurious, or at least of doubtful Credit.

(s) Tom. II.
Lib. 10. p.
119.

Credit, because it does not appear what Copy they were taken from. (t) Bin. Tom. VI. p. 306.

These Gentlemen would have nothing see the Light that condemns Image-worship. For the same Reason the Romanists rejected the *Opus Carolinum*, when it was first Publish'd by a Lu-

theran; (u) which since is acknowledged to be Genuine. The *Acts* of the Parisian Convention were Publish'd out of a very ancient Copy, which we have reason to believe to be Genuine, on the Credit of the Protestant Editors, without Interpolation, with which Bellarmin charges it, but gives no Proof of it. (u) Bellar. de Imag. II. 15.

One may gather from his own words, that he believ'd it to be Genuine, tho' he would perswade others that it is Spurious. Our Ancestors, saith he, for good Reasons suffer'd such Books to lie hid that bring little Profit, but much Detriment. (w) Append. ad Tract. de Cult. Imag. in Cap. Pseudo-syn. Paris.

The Publication of these *Acts* is Bellarmin's principal Grievance.

Baronius confesses, there was such a Conference at Paris, and that the Bishops were against Worshiping Images, but adds, the latter Ages were ashamed of what was done in this Conference, and for that Reason conceal'd the *Acts* of it. (x) Ad An. 825. Num. 1.

This shews how careful the Romanists are to suppress every thing that makes against them.

§. III. Lewis his Embassy to the Pope produced no Good, for the Roman Pontiff was irrevocably Persecutions (to use the words of the Emperor's Letter) in the Cause of Images, and resolved to be revenged of the Emperor for opposing Image-worship.

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Baronius is forced to confess, that the Author of *the Life of Lewis*, and another who wrote an Appendix to the History of *Aimonius*, do speak with some Prejudice of Pope *Gregory* the Fourth, as if he favour'd the cursed Attempts of the Sons against the Father. (y)

(y) Ad An.
833. Num.
1.

These Authors speak of things within their own Knowledge, and therefore their Testimony is valid. But saith the Annalist, Pope *Gregory* rescinded the Decree of Abrogation which the Emperor made when he had been forsaken by his Army, and was forced to surrender the Empire to his Son *Lotharius*, (z)

(z) Ibid. Num.
2.

The rescinding of this Decree may very well consist with the Pope's Abetting the Rebellious Sons against the Father, while he had any Hope of Deposing him; but when the crafty Pope saw the Body of the People resolv'd to restore *Lewis*, and an Army ready to Establish him in his Throne, he drew in his Horns, and inclines to the Emperor. *Baronius* owns, that Pope *Gregory*, under Pretence of Reconciling the Father and his Sons, who were in Arms against him, went first to the Son's Camp, where he staid a long time, † and therefore *Lewis* suspected that he favour'd his Sons, and when he came afterwards unto him, the Emperor did not receive him in so honourable a manner, as he and his Predecessors used to receive the Popes of *Rome*.

† Ubi diutius
commoratus.

That the Emperor had just cause to suspect his Fidelity, appears further from the Reports which were every where spread, that *Gregory* was coming into *France* to Excommunicate *Lewis* the Emperor and his Followers. This occasion'd a Declaration of the Bishops

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Bishops in the Emperor's Interest, that they would not submit to the Pope's Will; but if he came with an Intention to Excommunicate, they would return the Excommunication on his own Head, since the Authority of the ancient Canons was otherwise. (b)

(b) Si excommunicaturus veniret, excommunicatus abiret.

This Resolution of the Gallick Bishops is reported by an ancient Author, who lived in the Emperor's Court. (c)

(c) In Vit. Lud. Pii apud Usser. de Success. Cap. II. §. 9.

The Pope's Excommunications were not such terrible things at this time as they have been since.

However, his Interest was so great, that the Emperor was glad to speak him fair, and to suppress his just Resentments. It appears by the Instructions which he gave above to his Embassadors, that he was afraid to disoblige the Pope.

§. IV. As the Pope's Power encreas'd, Image-worship prevail'd. In this Age the Popes thunder out their Excommunications against Bishops and Princes, as they pleas'd. In the Year 863. Pope Nicholas the First Excommunicated the Archbishops of Cologne and Triers, and Deposed 'em. They wrote to him with great Freedom, in these words, *As to thy corrupt Sentence, which proceeds from an Unrighteous Zeal, it is Unjust, Unreasonable, and contrary to the Canonical Law, we admit it not, yea, with the whole Assembly of our Brethren, we despise and reject it, and will not Communicate with thee, who Favour'st and Communicate'st with Excommunicated Persons, and such as reject and despise our Sacred Religion. We content our selves with the Communion of the whole Church, and of our Brethren, which thou, arrogantly Exalting thy self above all, despisest. and by separating thy self from it thro' the swelling of thy*

(d) Annal.
Franc. à Pi-
thæo edit. ad
An. 863. in
Uffer. ubi
supr.

thy Pride, makest thy self unworthy
of it. (d)

So grievous were the Tyrannical Op-
pressions of this Pope, that the Italian
Bishops sent a Synodick Epistle to Pho-
tius, and the Eastern Churches, in
which they Exhibited a Complaint of
six hundred Crimes against their own Bishop, with
six hundred Obtestations, as they would avoid the
dreadful Wrath of God, that they would relieve
'em against the Oppressions, and insupportable Tyran-
ny of the Pope of Rome, who trampled under foot
the Sacerdotal Laws, and all the Ecclesiastical Ca-
nons. The Monks and Presbyters, saith Photius,
who fled from thence, among whom was Bassilius,
Zosimus, and Metrophanes lamented
(e) Uffer I. this Tyranny, and with many Tears
bid. call'd us to the Defence of the
Churches. (e)

The Pope's Supremacy being arrived at this height,
and his Inclinations to Image-worship grown Incu-
rable, it is not to be wonder'd that Idolatry pre-
vail'd in the Western Churches.

§. V. Yet there wanted not eminent Witnesses,
who condemn'd Image-worship in this and the follow-
ing Ages.

In England, Scotus, Mailros, Claudius Clemens,
Robanus Maurus, the Scholar of Alcuinus, and King
Alfred, the Noble Founder of Schools of Learn-
ing among the English, were against Image-wor-
ship.

Spelman, in the Life of King Alfred, saith, that
he restored the Second Commandment, which forbids
Worshipping of Images, in opposition to
(f) Lib. III. the confirm'd Omission of it by the Second
Nicene Council. (f)

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In Spain, *Elipandus*, Archbishop of *Toledo*, and *Felix*, who were condemn'd for the *Adoptian* Heresie in the Council of *Frankford*, differ'd not from the Council in their Sentiments of Images.

Platina and *Naucerus* say they were Image-breakers, and call the Doctrine of Destroying Images, the *Felician Heresie*. (g)

(g) Plat. in Hadr. 1. Naucler. ad An. 793.

Claudinus, Bishop of *Turin*, was a Spaniard by Birth, and an Image-breaker. (b)

(b) Baron. ad An. 825. Num. 5.

Nor do we meet in the *Spanish* *Tomes* of the Councils, with any Instances of Image-worship before the Times of the *Saracens*.

In *Germany*, it was a long time before the Worship of Images obtain'd. *Walafridus Strabo*, who died about the Year 849, commends Images for Instruction, but rejects the Superstition and Stupidity of Worshipping 'em. (i)

(i) de Reb. Eccl. Cap. 8.

Nicetas Choniates, who flourish'd, 1205, saith, there was an Agreement in Doctrine between the *Alemans* (or *Germans*) and the *Armenii*, and that the Adoration of Sacred Images was equally forbidden among them. (k)

Anno Dom. Doctrinæ be- (k) Annal. Lib. 2.

In *Gallia*, some of the most eminent Men for Learning and Piety in the Ninth Age, condemn'd the Worship of Images. *Jonas*, Bishop of *Orleance*, *Agobardus*, Archbishop of *Lyons*, were of this Number. (l)

(l) Bar. ad An. 825. Num. 5.

Halitgarius, and *Amalarius*, both Bishops, mention'd as chief Members of the *Parisian* Convention, in *Ludovicus Pius* his Letter to *Jeremias* and *Jonas*, whom he sent to *Rome* to Convert the Pope to the

the *Worship of the Gospel*. But that *Miracle* was not to be expected in any *Apostate Age*.

§. VI. The *Waldenses*, *Albigenses*, and their Successors, who were scatter'd thro' most parts of *Europe*, were zealous against *Images*. This appears from the *Testimonies of their Adversaries*, and their own *Confessions*.

Gulielmus Reginaldus (*W. Reynolds*) saith, that the *Poor of Lyons*, among other *Doctrines* which they held in common with the *Protestants*, rejected all *Benedictions of the Church*, and *Consecrations of Creatures*; they taught that the *Festivals of Saints* ought not to be *Celebrated*, and that the *Saints* cannot be *Worshipp'd* or *Prayd* unto without the *Dishonour of God*. Lastly, They are so *averse to Images*, that they think they cannot be *Tolerated* in the *Christian Church* without manifest *Idolatry*. (m)

(m) *Calvino*
Turcism. II.
§. in Usser.
Success. Cap.
VI. §. 18.

Aeneas Sylvius records this among other *Opinions*, which the *Bohemians* receiv'd from the *Waldenses*, that the *Image of God and the Saints* ought to be *destroy'd*. (n)

(n) *Hist. Bohem. Cap. 35.*
in Usser. Ibid.
§. 16.

7. *Paul Perrin's History of the Waldenses*, and *Albigenses* hath Publish'd an ancient *Catechism* used by their *Barbs*, or *Pastors*, for the *Instruction of their Youth*, in which the *Minister* asks, *Dost thou Adore and Serve any other thing as God?* *Answ. No.* *Quest. Wherefore?* *Answ. Because of his Commandment, whereby he hath strictly commanded, saying, Thou shalt Worship the Lord thy God, and him only shalt thou Serve. As also, I will not give my Glory to another. Again, I live, saith the Lord, unto Me every Knee shall Bow. And Christ Jesus saith, There shall be true Worshippers, who shall Worship the Fa-*

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ther in Spirit and in Truth: And the Angel would not be Adored by St. John, nor St. Peter by Cornelius. (o)

(o) Hist. of the Wald. Part. III. Lib. I.

In their Exposition of the Second Commandment, they have these words, God manifestly forbiddeth to make any Graven Image of any thing, to the End to Serve and Adore it. And therefore it is wonderful, that there are some that frame unto themselves Figures and Images, and attribute unto them by their Ignorance, and against the Commandment of God, the Honour and Reverence which belongs to the only God. (p)

Cap. I.

(p) Ibid. Cap. 3.

§. VII. In a Treatise of Antichrist, amongst other Marks of him, they say, He turns that Service and Worship which is only proper and due unto God, to himself and his Works, and to the poor Creature, Reasonable, and Unreasonable, Sensible, and Insensible. Reasonable, as to the Men He-Saints, and She-Saints that are departed out of this World: Unreasonable, and to Images, Carrion, or Relicks. (q)

(q) Ibid. Lib. III. Cap. I.

This Book of Antichrist, saith the Learned Author, is in an old Manuscript, wherein there are many Sermons of the Pastors, Dated, Anno. Dom. 1120. and therefore written before Waldo, and about the time of Peter Bruis, who taught in Languedock, where he was burnt at St. Giles, before Waldo departed from Lyons. And this Treatise was afterwards preserv'd by the Waldenses of the Alps, from whom we had it, with divers others. (r)

(r) Perrin's Hist. Ibid.

Because this Book is uncommon, and gives a full account of the Doctrine of the Witnesses against Romish Superstitions, I will give a short Abstract of it.

‘ I. It describes *Antichrist* to be the Falshood of
 ‘ Eternal Damnation, cover’d with an Appearance of
 ‘ Truth; or a Fraudulent Contradiction against
 ‘ Christ and his Spouse. This Iniquity, with all
 ‘ the Ministers thereof, great and small, and all
 ‘ those that follow ‘em with a wicked Heart, and
 ‘ blind Eyes, I say, this Congregation in this Colle-
 ‘ ctive Sense is called *Antichrist*, or *Babylon*, or the
 ‘ fourth Beast, or the Whore, or the Man of Sin, or
 ‘ the Son of Perdition.

‘ It’s call’d *Antichrist*, because being cover’d and
 ‘ adorn’d under the Colour of Christ, and of his
 ‘ Church, it oppugneth the Salvation purchased by
 ‘ Christ, and truly Administer’d in the Church of
 ‘ Christ, whereof the Faithful are Partakers by Faith,
 ‘ Hope, and Charity.

‘ Thus it contradicteth the Truth by the Wisdom
 ‘ of the World, by false Religion, by counterfeit
 ‘ Holiness, by Spiritual Power, Secular Tyranny,
 ‘ Riches, Honours, Dignities, and the Delights and
 ‘ Delicacies of the World.

‘ Tho’ *Antichrist* were long since conceiv’d in the
 ‘ Apostles Times, yet it was then in the Infancy,
 ‘ and it wanted Members, both inward and out-
 ‘ ward. It was at first Rude and Speechless, it
 ‘ wanted Wisdom to defend it self, to define and
 ‘ pronounce Sentence. It had not yet Ministers
 ‘ without Truth, it wanted Humane Laws and
 ‘ Power.

‘ But afterwards growing in its Members, in its
 ‘ blind Ministers Hypocrites and Vassals of the
 ‘ World, it became a perfect Man, and at full Age.
 ‘ It attributes to its self what belongs to God, and
 ‘ to Jesus Christ the Mediator. It pretends to Re-
 ‘ generate, to forgive Sin, to give the Holy Ghost,
 ‘ and to make Christ.

‘ This

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‘ This is that Compleat *Man of Sin*, who exalts himself above all that is call’d God, opposeth all Truth, and sits in the Temple of God, that is, in the Church, shewing himself as if he were God, who is come with all *falsehood and Lying* to those that perish.

‘ And forasmuch as he is truly come, we need no longer expect him, for he is already *Old* by the Permission of God, yea, he is already in his *Declension*, and his *Power much diminish’d*.

II. *What the Works of Antichrist are.*

‘ The *First*, is to take away the Truth, and to change it into Error and Herehe. The *Second*, to cover Falsehood with Truth, and to confirm it by an Appearance of Faith and Virtue. This twofold manner of Proceeding contains the most perfect and accomplish’d Wickedness, which could not be in any Tyrant, or the most Powerful Potentate from the beginning of the World until the *Time of Antichrist*.

‘ Our Holy Mother the Church is trodden under foot, especially for the true Service of God, and the Ministry thereof. The Holy Church is reputed a *Synagogue*, and the *Synagogue of the Wicked* passes for the Mother of those that believe in God, and Obey his Laws.

These following Works proceed from the two former.

1. ‘ The *First* is, that he turneth the Service and Worship, which is only proper and due unto God, to himself, and to the poor Creature, &c.

2. ‘ The *Second Work of Antichrist* is, that he robbeth Christ of his Merit, All-sufficient Grace, Righteousness, &c. and imputes them to his Authority, Words, and Works, to Saints and their Intercessions, and to the Fire of Purgatory, drawing

ing Men from Christ, and Faith in him to trust in their Works.

3. ' His *Third Work* consisteth in this, that he attributeth the *renewing of the Holy Ghost* to an outward *dead Faith*, and in this he groundeth all Christianity, which is repugnant to the Spirit of God.

4. ' The *Fourth Work* of *Antichrist*, is, that he hath Ordain'd, and plac'd all Religion and Sanctity in the *Masse*, and hath patch'd together many Ceremonies, whereof some are *Judaical*, some *Pagan*, some *Antichristian*.

5. ' He doth all his Works to be seen of Men, that he may solace himself in his *Insatiable Avarice*, that he may make *Gain* of all Things, and do nothing without *Simony*.

6. ' The *Sixth Work* of *Antichrist* is, that he giveth way to all open Sins without any Ecclesiastical Sentence, nor doth he *Excommunicate* the Impenitent.

7. ' The *Seventh* is, that he neither Rules, nor defends his *Unity* by the *Word* and *Power* of the *Spirit of God*, but by the *Secular Power*, to which he *Subordinates Things Spiritual*.

8. ' The *Eighth Work* of *Antichrist* is, that he Hateth and Persecuteth, and putteth to Death the Members of Christ.

III. *This Iniquity is cover'd*

1. ' By an outward *Confession* of Faith, *Tir. 1. 16.*

2. ' By *length of Time*, and he is maintain'd by Religious *Monks* and *Nuns*, and by People without Number, according to *Rev. 13. 7, 8.* All the *Inhabitants of the Earth* fell down and *Worshipped him*.

3. ' By

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3. ' By *Spiritual Authority* of the *Apostles*,
' which he useth to *Destruction*, and against the
' *Truth*.

4. ' By *many Miracles*, of which the *Apostle*
' saith, *2 Thes. 2. 9. Whose coming is after the*
' *working of Satan, with all Power, and Signs, and*
' *lying Wonders, with all Deceivableness of Unrighteousness.*

5. ' By outward *Holiness, Prayers, Fastings, and*
' *Alms-deeds*, against which the *Apostle* saith, *Ha-*
' *ving the Appearance of Godliness, but denying the*
' *Power thereof.*

6. ' By certain *Words* of *Christ*, and the *Writings*
' of ancient *Fathers* and *Councils*, which they so far
' observe, as is consistent with their wicked *Lives* and
' *Pleasures.*

7. ' By the *Sacrament of Penance*, by which they
' disgorge all their *Errors.*

8. ' By *Verbal Preachings* against *Vice*, for they
' say and do not.

9. ' They cover their *Iniquity* by the *Virtuous*
' *Life* of some that live *Hypocritically*, others *Sin-*
' *cerely.* For the *Elect* of *God*, who *Will*, and do
' that which is *Good*, are detain'd as in *Babylon*,
' and are as *Gold*, wherewith *Antichrist* covers his
' *Vanity*, not permitting 'em to serve the only *God*,
' or put their *Trust* in *Christ* alone, or embrace the
' true *Religion.*

' These are as the *Mantle*, or *Cloak* of *Anti-*
' *christ*, with which he covers his *Lies* and *Ma-*
' *lice*, that he may not be rejected as a *Pa-*
' *gan.*

IV. ' We are now to show, out of the *Old* and
' *New Testament*, that a *Christian* is bound by the
' *Commandment* of *God* to separate himself from
' *Antichrist*, *Isaiah 52. 11. Depart ye, touch no un-*

T

clean

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‘ clean thing, Jer. 50. 8. Remove out of the midst of
 ‘ Babylon, &c. Num. 16. 21. Separate your selves
 ‘ from among this Congregation.— See Ver. 26. Lev.
 ‘ 20. 24. I have separated you from other People.—
 ‘ Exod. 34. Take heed to thy self, lest thou make a
 ‘ Covenant.

This is also manifest in the New Testament,
 ‘ John 12. The Lord suffer’d Death that he might
 ‘ joyn all the Children of God in one. For the Truth
 ‘ of the Unity, and Separation of others, it is said,
 ‘ Matth. 10. 34. Think not I am come to send Peace
 ‘ on Earth. I came not to send Peace, but a Sword.
 ‘ And this Division he hath commanded, saying, He
 ‘ that forsaketh not Father and Mother for my
 ‘ sake, &c. Again, Beware of false Prophets. Be-
 ‘ ware of the Leven of the Pharisees. Again, Be-
 ‘ ware lest any Seduce you, for many shall come in my
 ‘ Name, and Seduce many.

‘ Rev. 18. 4. He admonisheth with his own
 ‘ Voice, and commandeth all that are his to go out
 ‘ of Babylon, saying, Come out of her my People, &c.
 ‘ The Apostle affirmeth the same, 2 Cor. 6. 14. Be
 ‘ not unequally yoked with Unbelievers, for what fel-
 ‘ lowship hath, &c. Again, Ephes. 5. 7. Be not ye
 ‘ partakers with them, &c. Again, 1 Cor. 10. 20.
 ‘ I would not that ye should have fellowship with De-
 ‘ vils. And again, 2 Thes. 3. 6. We command you, that
 ‘ ye withdraw your selves from every Brother that
 ‘ walketh disorderly.— See v. 14. And Eph. 5. 11.
 ‘ Have no fellowship with the unfruitful Works of
 ‘ Darkness, 2 Tim. 3. 1.—5. From such turn a-
 ‘ way.

‘ We are therefore commanded by the Lord to sepa-
 ‘ rate our selves from Antichrist, and to joyn our selves
 ‘ to the holy City, Jerusalem.

‘ The

The Cause of our Separation is for the *Essential Verity of Faith*, and the *Ministerial*. The *Essential Verity of Faith*, is the inward Knowledge of One God in Three Persons. As also for the becoming, and convenient *Service* due to One only God for Sanctification, for a lively Hope by Christ in God, for Communion with all the Elect, &c.

The *Ministerial Verities* are these: The outward Congregation of Ministers with the People subject in Place, Time, and Truth, Directing, Establishing, and Preserving the Church by the Evangelical Word, Sacraments annexed to it, imitating our Saviour in Conversation and Oversight of the Flock.

These singular Verities are contain'd in the *Twelve Articles* of our Faith and Writings of the Apostles.

The Errors and Impurities of *Antichrist*, are these:

1. Diverse and innumerable *Idolatries* against the Commandments of God and Christ, by giving *Service to the Creature*, Visible and Invisible, Natural or Artificial, under the Name of *Christ, Saints, Male or Female, Relicks, &c.* This Iniquity of *Antichrist* is directly against the *First Article* of our Faith, and the *First Commandment of the Law*.

2. The *Second Iniquity of Antichrist*, consists in the Hope which he gave of *Pardon, Grace, and Eternal Life*, not as being in God through Christ, but in Men living and dead, in *Authorities, Ecclesiastical Ceremonies, in Benedictions, Sacrifices, &c.* *Antichrist* would have us hope in his *Sacraments*, and wicked *Simony*, by which the People are abused in such sort, that they *make Sale of all Things*, and invent many Ordinances, old and new, to bring Silver into their Chests, for which they promise

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Grace and Life. This Iniquity, which is Adultery and Fornication, is against the *Second Article* of our *Creed*, and against the *Second* and *Third Commandment*.

3. 'The *Third* Iniquity of *Antichrist* consisteth in this, that he hath invented several *false Religions* and *Orders*, giving Hope to obtain Grace by building *Monasteries*, and *Oratories* for *Saints*; as also by the *Mass*, by *Confession*, *Satisfaction*, *Fastings*, professing themselves Members of the *Church of Rome*, by *Vows*, &c. This Iniquity is directly against the *Eighth Article* of our *Creed*, I believe in the *Holy Ghost*.

4. 'The *Fourth* Iniquity of *Antichrist*, is this, that tho' he be the *Fourth Beast* describ'd by *Daniel*, and the *Apocalyptick Whore*, he nevertheless adorns himself with *Authority*, *Power*, *Dignity*, *Offices*, and *Scriptures*, and maketh himself equal to the *True and Holy Mother, the Church*, in which there is *Salvation Ministerially*, and not elsewhere, and in which there is the *Truth of Life and Doctrine*, and of the *Sacraments*. For if he should not thus cover himself and his wicked Ministers, being known for manifest Sinners, he would soon be abandon'd of every one. This Iniquity is against the *Ninth Article*, I believe the *Holy Catholick Church*.

5. 'The *Fifth* Iniquity consists in this, that he promiseth *Remission of Sins* to such Offenders as have no true *Sorrow* and *Contrition* for their Sins, and cease not to persevere in their *Wickedness*. This Promise is made because of their *Auricular Confession*, *Pilgrimages*, and all for *Money*.

'This Iniquity is against the *Eleventh Article* of our Faith, I believe the *Remission of our Sins*.

6. 'The

6. ' The *Sixth* Iniquity is, that they believe even ' to their Life's End, in the above-mentioned Iniqui- ' ties, especially in *extream* *Unclion*, and *devised* *Pur-* ' *gatory*, and by Persevering in their Error and Sins, ' they are *Absolv'd*, and Buoy'd up with a false Hope ' of *Life Everlasting*. And this Iniquity is direct- ' ly against the Eleventh and Twelfth Articles of our ' Faith.

§. VIII. This *Abstract* of the *Book of Antichrist* contains the *Doctrine of the Waldenses*, and the *Rea-* ' *sons of their Separation from the Church of Rome*. They look'd on the *Head and Members* of that Church as the *Grand Antichrist*, and the *Romish Church to be so Corrupt in its Doctrine, Priesthood,* ' *and Worship*, that it was *Unlawful to Communicate with it*. On these Principles they form'd *separate Societies*, under the *Conduct of Pastors*, that had no *Dependence on the Pope and his Diocesan Or-* ' *dainers*.

These were the first Witnesses against *Antichrist*, and the *Fathers of the Reformation*.

Rainerius the Monk saith of them, that they were more *Pernicious to the Church of God* (i. e. the *Romish Church*) than any other *Señ*, for three Reasons :

1. *Because more ancient, some say they continu'd from the Time of Pope Silvester, others say, from the Time of the Apostles.* 2. *They are more General, for there is scarce any Countrey into which they have not crept.* 3. *Whereas other Señs strike Horror by their gross Blasphemies against God, the Poor of Lyons live Righteously before God, and believe aright concerning God, and all the Articles of the Creed, but they speak Evil of, and hate the Roman Church, and are easily believ'd by the* (s) *Mn. Usser. de Success. VI. 11.* *Multitude.* (s)

Matthew Westminster complains, that the *Beren-* ' *garians*, so call'd from *Beringarius*, who oppos'd

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(t) Ad An. 1087. *Transubstantiation*, had almost Corrupted with his Errors all the French, Italians, and English. (t)

Wickles and his Followers here in England were against the Idolatry of Image worship, so were the two Bohemian Martyrs, John Hus, and Jerome of Prague.

In Conformity to whose Doctrine, Zisca, the famous Bohemian General, destroy'd all Images in the Churches. (u)

In the Bloody Bull which Pope Martin directed against the Followers of Wickles, John Hus, and Jerome of Prague, we have this Interrogatory among several others, on which they were to be examined.

Art. 29. Whether they believ'd and affirm'd, that it is Lawful for faithful Christians to Worship Images, and the Relicks of the Saints, or not?

Thus God had his faithful Witnesses, who resisted unto Blood, striving against the Sin of Idolatry.

C H A P.

C H A P. XIV.

In the Romish Church Images are Consecrated. The Manner of it. An Imitation of the Pagans. Consecration of Images, not used in the Eighth Century. The Romanists Worship Images in the same manner as the Pagans did, and with the same Ceremonies. More Superstitious than the Greeks. The Delphick Decree of the Council of Trent about Images. The Romanists give the Supream Worship of Latria to the Images of Christ. The Form of Prayer to the Image at Verona. The Abolition of Images by King Henry the Eighth, King Edward the Sixth, and Queen Elizabeth. Vindicated by the Scriptures, and the best Examples.

LET's take a short View of the State of Images, and Image-worship in the *Romish Church*.

I. Images are *Consecrated* by certain Ceremonies and Prayers. The *Form* is this, as we have it in the *Roman Ritual*. (x)

(x) Rit. Rom. Paul. V. Pontif. Max. jussu edit. Lugdun. 1669.

Verf. *Our Help is in the Name of the Lord.*

Resp. *Who made Heaven and Earth.*

Verf. *The Lord be with you.*

Resp. *And with thy Spirit.*

Let us Pray.

Almighty and Everlasting God, who disapproveſt not the Engraving or Painting of the Images, or Effigies of the Saints, that as often as we behold them with the Eyes of our Bodies, ſo often we may with the Eyes of our Memories Meditate on their Holy Actions to imitate them: Be pleas'd to Bless and Sanctifie this Image, or Sculpture, made in Honour and Memory of Jeſus Chriſt, or his moſt Blessed Mother, the Virgin Mary, or St. N. and grant that whoſoever ſhall before this Image humbly Worſhip and Honour thy only Begotten Son, or the moſt Blessed Virgin, or Apoſtle, or Martyr, &c. May by his Merits and Interceſſion obtain Grace of thee in this Life, and Eternal Glory hereafter, by the ſame Chriſt our Lord. R. Amen.

Then let him Sprinkle the Image with Holy Water.

In like manner, a new Croſs is Conſecrated, ' by ' Sprinkling it with Holy Water, and Praying that ' it may be Blessed, that it may be a ſaving Remedy ' to Mankind, the Solidity of Faith, the Increase of ' good Works, the Redemption of Souls, &c. The ' Pontifical has a Form for Conſecrating the Image of ' the Virgin, of John the Evangelist, &c.

Remarks on this Conſecration.

1. It is without Precedent for near a Thouſand Years in the Chriſtian World, and was introduc'd in imitation of the Heathen, who Dedicated and Conſecrated their Images by certain Rites of Prayers and Unctions, as Eusebius reports. (y)

(y) De Praeparat. Lib. III.

Arno.

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Arnobius saith, they Anointed their Images, and fancied that after they were *Dedicated*, the Gods Inhabited in them, and that the Relation between them and the Gods, made them worthy of Religious Adoration. (2)

(2) Contra
Gent. Lib. VI.

It was observ'd by the Council of Frankford, under Charles the Great, that we have no Form of Words deliver'd for the Dedication and Consecration of Images. It follows, that these *Romish* Forms were invented since the Time of this Prince.

Indeed Gratian pretends to produce a Decree of Pope Pius the Second, which mentions *Consecrated Crosses*, but this is certainly spurious, for it agrees not with the History of the *Second Age*, nor is it to be found among the *Decretal Epistles* that bear his Name.

2. They pretend in this Form to *Worship* only before the Image, but we shall prove anon that they *Worship the very Image*.

3. They Blasphemously attribute *Merits* to the *Saints* in common with *Jesus Christ*, and ascribe *Grace* and *Glory* to their Meritorious Mediation.

4. The Apostle tells us, that every Creature is *Sanctified by the Word and Prayer*; he also assures us, that an *Idol is nothing, the Workman made it, therefore it is not God*. Images are nothing in the Sacred and Religious Sense, because not appointed by any Word of God. Prayer without the Word cannot Sanctifie. To Consecrate an Image is to Bless an *Idol*, than which nothing can be more abominable in the sight of the *Jealous God*.

II. The *Romanists* worship *Consecrated Images* with the same Ceremonies with which the *Pagans* *Worshipp'd* theirs.

The

The Pagan Images were placed in the most Honourable and Publick Places of their Temples, that the Worshippers might behold and Adore them. (a)

(a) Aug. Ep.
40.

The Pagans offer'd Incence before the Images of their Gods. (b) So do the Romanists.

(b) Arnob.
Contra Gent.
VII.

The Pagans Honour'd their Idols with Garlands, Crowns, Flowers, Altars, Music, &c. The same is done by the Papists to their Images. (c)

(c) Arnob. Ib.
Jerem. Epist.
v. 9.

The Pagans burnt Wax-candles before their Idols. Thus Licinius having lighted the Wax candles, according to the Custom, offer'd Sacrifices to his Pagan Gods, as Eusebius observes. (d)

(d) De Vit.
Constant. II.
Vid. Lactan.
VI. i. & Je-
rom. Epist.
v. 19.

Arnobius saith, they Prostrated themselves before their Images; the same is done by the Romanists. (e)

(e) Lib. VI.

The Pagans kept Fasts in Honour of Ceres, (f) and abstain'd from certain Meats, (g) as the Papists do by the Saints and their Images. They keep a Fast before every Saints Day, or Holy Day.

(f) Liv. VI.
(g) Sozom.
E. H. v. 5.

The Pagans Celebrated Festivals in Honour of their Idols, and had Nuns and Priests Dedicated to them, who were under Obligations

(b) Epiph.
Tom. II. Lib.
III. Arnob.
VII.

not to Marry. (b) The Romish Festivals and Priesthood, are Instituted in imitation of those of the Pagans.

The Pagans were Sprinkled with Water as they enter'd the Idol-Temples. (i) So are the Romish Worshippers.

(i) Just. M.
Apol. II.

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In Times of Publick Calamities they carried about their *Images* in Solemn Procession. (k)

(k) Clem. Pa-
rænet. ad
Gent.

Thus the *Romans* Translated the *Mother of the Gods* from *Phrygia* to *Rome*, and set her up in an Honourable Temple, that by her Assistance they might conquer *Hannibal*. (l)

(l) Arnob. ubi
supra.

In the Time of a Plague the Image of *Esculapius* was Translated from *Epidaurus* to *Rome*, and Honour'd with a Magnificent Temple and Sacrifices. The same Learned Father saith; that the *Romans* used to run about Bare-foot, to Translate their Gods from one Place to another, to visit some Temples every Day, some once a Year. (m)

(m) Arnob.
cont. Gent.
VIII.

The *Pagan Priests* had their Heads and Beards Shaven, as is affirm'd in the *Apocryphal* Epistle of *Jerem.* Ver. 21.

The exact Agreement between the *Romish* and the ancient *Pagan* Worship is such that *Ludovicus Vives* confesses, that there is no visible difference, but that the *Romanists* have only chang'd the Names and Titles of their Gods. The same is affirm'd by *Cornelius Agrippa*, and others.

III. The *Romanists* have out-done the latter *Nicene* Council in Worshipping Images, tho' the Council of *Trent* pretend to Establish it on the same Foot with the *Nicene* Bishops.

The Bishops at *Trent* were not agreed in their Opinions about the Adoration of Images. The Archbishop of *Lanciano* said, no Honour was due unto them but by Relation to the thing signified. But *Lainez*, the General added, that when they were Dedicated, and put in the Place of Adoration, a Worship did belong to them, besides the Adoration due unto the Saint Worshipp'd in them, calling

ling this Adoration *Relative*, and the other *Objective*. The Cardinal of Varmia, for satisfaction of both, concluded, that the Opinion of the Archbishop ought to be expressed (in the Decree) as more facile and plain, but without words which might prejudice the other. (n)

Pursuant to the Cardinal's Advice, the Council Decreed, that Images should have due Honour and Veneration given them, because the Honour given them is refer'd to the Prototypes which they represent; so that by the Images which we Kiss, and before which we uncover our Heads, and Prostrate our selves, we Adore Christ, and Worship the Saints, whose Images they are.

The same that was Establish'd by the Decrees of Councils, especially of the Second Nicene Synod, against the Opposers of Images. (o)

The Tridentine Council refer to the latter Nicene Council, 'tis certain the Romanists go beyond the Greeks in their Adoration of Images.

The Greeks, as we have seen in the Acts of the Second Council of Nice, were against all Images of God, or of the Sacred Trinity, which are allow'd by the Council of Trent. They of Nice gave to Images the inferior sort of Worship, which they call Greeting, Salutation, Adoration with Bowing the Knees, they gave not to any Images, no, not to the Images of Christ the Supreme Worship of Latria, which is given to those of Christ by the Romanists.

The Greeks pretend, at least, that they give no other Honour to Images, but what is given to Sacred Vessels, the Books of the Evangelists, and Sacred Garments.

The

(n) F. Paul's
History of the
Council of
Trent. Lib.
VIII. p. 744.

(o) Conc.
Trid. Sess.
XXV. Decr.
de Sac. Ima-
gin.

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The Arguments of the Bishops of Nice do often run this way, and the Eighth General Council of Constantinople decrees the *Image of Christ* to be Adored with equal Honour with (p) Can. 3. the Book of the Evangelists. (p)

But the Romish Idolatry is of the grossest Nature, and far from being contain'd within the Limits of these Greek Councils. This appears both by their Doctrine and Practice.

1. Tho' the Council of Trent speak Ambiguously of Image-worship, the Popish Doctors explain the Delphick Oracle, and deliver themselves without Reserves on this Article.

Bellarmin saith, that Images ought to be Worshipp'd by themselves, and properly so that they terminate the Worship, as consider'd in themselves, and not only as they represent the Original: That we must not say, especially in our Sermons to the People, that Images ought to be Worshipp'd with Latria, or Supream Worship: But Images may be Worshipp'd improperly, or by Accident with the (q) De Imag. Lib. II. Cap. 21. 22, 23. same kind of Worship with which we Worship the Original, or Prototype. (q)

By these Assertions the Cardinal excuses the Opinion of Thomas Aquinas, Alexander Hales, Bonaventure, Biel, Cajetan, Carthusian, Capreolus, Vasquez, Gregory de Valentia, of all the Jesuits, and generally of the Schools, who unanimously attribute the Worship of Latria to the Images of Christ and his Cross. The Romish Church has never condemn'd these Opinions as Heretical or Erroneous.

Aquinas saith, that if the Image be consider'd as as a piece of Wood, Engraven or Painted, no Worship is due unto it; but if it be consider'd as the 'Image of Christ, it must be Worshipp'd with the Adoration of Latria, as Christ himself. Therefore, saith he, we Address the Cross, as if it were 'Christ

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Christ himself, saying, *All hail, O Cross, our only Hope.*

Bonaventure affirms, that the Worship of *Latria* is due to the Image of Christ, and adds these Verses,

*Effigiem Christi, dum transis, semper adora,
Non tamen Effigiem, sed quod designat, honora.*

Durandus confesseth, that to Worship Images is Idolatry, but excuseth the *Romish Church*, saying, *We do not Worship them, nor call them Gods, nor put our Hope of Salvation in them, for this were Idolatry: But we Reverence them in Commemoration of things past.* Hence adds he those Verses,

*Effigiem Christi, qui transis, pronus
(s) Ration. honora;
Lib. I. c. 3. Non tamen Effigiem, sed quod designat,
adora. (s)*

It is observable, that *G. Durandus* renders these Verses otherwise than *Bonaventure*, who lived about an Age after *Durandus*, thought fit to render them. In *Durandus Mimatensis* his Time (*Anno. Dom. 1286.*) the words *pronus honora* were applied to the Image of Christ, and *Adora* applied to Christ himself. In *Bonaventure's* Time (*Anno. Dom. 1387.*) the Image of Christ had the same Adoration which was given unto Christ himself, and therefore the words *pronus honora* were changed into *semper adora*.

2. The Practice of the *Romanists* is agreeable to their Doctrine, and proves them guilty of gross Idolatry. As their Doctors Teach, so their People Practice. They give the very same Worship to the Images of Christ, that is given to Christ himself. How miserable are the ignorant Laicks, who not understanding the nice Distinctions of *Latria*, Worship, and

Donlid,

Doulia, Service, do terminate their Worship in the very Images, and so are guilty of damnable Idolatry! How much more miserable are those blind Guides, who lay these Stumbling-blocks in the way of the People, and make them believe, that they may safely give, not only *Service*, but *Religious Adoration* to Graven Images!

To the Image at *Verona*, they are taught thus to Pray.

All hail, Sacred Face Painted on a Cloath, Purge us from all Spots of Vice, and unite us to the Society of the Blessed. O happy Figure, bring us to our Countrey to see the pure Face of Christ. Be unto us a safe Help, a sweet Refreshment and Consolation, that no adverse Power may hurt us, but that we may obtain Rest. Let all say, Amen.

This Prayer is an Instance of their Addressing Images in the same manner as they do God himself, and putting their *Trust* and *Hope* in them, as if they were so many Deities. They cannot ask greater Blessings of God himself, than they do of this Senseless Image.

The *Lollards* in this Kingdom, in the Oath of Abjuration tender'd to them by the Bishops, were obliged 'to promise to Worship Images, with Praying and Offering unto them in the Worship of the Saints, whom they were made after. See the *Form of Abjuration* in Mr. Fuller's *Church History of Britain.* (t)

(t) Ad. A. D.
1395. Lib. IV.
P. 150.

The

The Form of Abjuration now used in France, is in these Words:

I do profess, that we ought to have and retain the Images of Jesus Christ, and of his Blessed Mother, the perpetual Virgin, and of other He and She-Saints, and promise to give them the Ho-

nour and Reverence which is due unto them, that is, the Worship of Adoration. (u)

This shews, that in the Roman Church the old Pagan Idolatry is reviv'd under another Name, and become a necessary Article of the Popish Religion, and all that oppose this *Pagan Article* are Censur'd for *Hereticks*, and condemn'd to the *Flames*, in imitation of *Nebuchadnezzar's* Fiery Furnace. 'Tis fit that Pagan Idolatry should be supported by Pagan Punishments. The *Romish* Cruelty is less excusable than that of the Pagans, for the *Babylonians* believ'd the *Fire* to be the Supream God, and therefore the God of *Israel* gave a Demonstration of his Divinity, in preserving the three young Men in the *Fiery Furnace* from the Violence of *Fire*, to whose devouring *Flames* they committed themselves, rather than fall down before a *Graven Image*.

An *Image* is an *Image*, call it by what Name you will. Not Images of such a Denomination, but all Images without distinction are forbidden in the Word of God, and all Image-worship is there condemn'd as *Idolatrous*.

§. IV. The abominable Idolatry of the *Romanists* in Worshipping Images, excited the Pious Zeal of the *first Reformers* to remove Images out of the Churches, and to destroy the *Monuments* and *Occasions* of Idolatry.

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Anno. Dom. 1538. King Henry the Eighth
issu'd out his *Injunctions* for the setting up
of the *English Bible* in Churches, for teach-
ing the *Lord's Prayer* in *English*, for Quar-
terly *Sermons*, and for the taking down of
such Images as were abused with
Pilgrimages, or Offerings of any thing
that were made thereunto, that the
most detestible Offence of Idolatry may
be avoided. (w)

(w) Fox's Acts
and Mon.
in Anno.
1583.

By Vertue of these *Injunctions*, diverse I-
dols, especially the most notable Stocks of
Idolatry were taken down the same Year, as
the Images of *Walsingham*, *Ipswich*, *Worcester*,
the Lady of *Wilsdon*, *Thomas Becket*, with
many more, having Engines to make their
Eyes open and roll about, and other parts
of their Bodies to stir, and many other false
Juglings, as the Blood of Hails, &c. where-
with the Simple had a long time been de-
ceiv'd. All which were espied out and de-
stroy'd.

Amongst diverse others of these foul I-
dols, there went also in the same reckoning,
a certain old Idolatrous Image in *Wales*, na-
med *Darvel Gatheren*, which was
brought up to *London*, and burnt
in *Smithfield*. (x)

(x) Fox. I-
bid.

In the Year 1547, and First of *Edward*
the Sixth, Commissioners were sent forth to
all Parts of the Kingdom to Reform the Church,
who, among other things, were to
take care that Images abused by
Pilgrimages, or Offerings should be
destroy'd. (z)

(z) Acts &
Mon. ad An.
1547.

But Contentions arising among the common People in several Parts of the Kingdom, concerning the Abolishing of Images *abused by Pilgrimages or Offerings*, some affirming that that Image was abused, others, that this, and most, that neither of them both: An Order of Council was sent to the Archbishop of *Canterbury*, requiring him in the King's Name, 'not only to Abolish all Images remaining in any Church or Chappel within his Diocess, but by his Letters to signifie to the rest of the Bishops within his Province, this his Highness's Pleasure for the like Order to be given by them, and every of them within their several Diocesess. This Letter of the Council bears Date, *February the 11th. Anno. 1548. Edw. VI. 2^{do}. Sign'd by Edward Somerset, Henry Arundel, Anthony Wingfield, John Russel, Thomas Semer, William Paget.*

The Archbishop directed his Precept unto *Bonner*, Bishop of *London*, commanding him in the King's Name to Communicate the said Order about Destroying Images to the rest of the Bishops in the Province of *Canterbury*, and to see that the Contents of it be speedily executed within his own City and Diocess of *London*.

The Bishop of *London*'s Letter sent with the Archbishop's *Mandate* to the Bishop of *Winchester* for Abolishing of Images, is to be seen at large in Mr. *Fox's Acts and Monuments*, wherein *Bonner* seem'd as forward as the rest of his Brethren to get Images Abolished. †

† *Summopere cupientes.*

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In the Year 1559, Gardiner, Bishop of Winchester, wrote a Letter to one Vaughan, wherein he complains of the taking down of images at Portsmouth, as an Innovation, and calls those that were for Destroying Images, Hogs, and worse than Hogs, to whom he would never Preach, for that would be casting of precious Stones before Hogs, which is forbidden in the Scripture. These Hogs, adds he, (1) Fox, Ibid. in England are called Lollards, (2)

My Lord Protector Answer'd this Letter of the Bishops, and observes among other things, that the Romanists 'have shew'd more Gentleness towards the (Laymen's) Books of Images, than to the True and Unfeigned Books of God's Word, both being abused, the one with Idolatry, the other with Contention. The Scripture was remov'd for a Time from certain Persons, and almost from all: The Images were left still to them, who most did abuse them, the thing yet being hid from them which should teach the Use. Wherefore unto us it appears meet to take more diligent heed, that the Abused before be not Abused again. The Advantage of some Priests, Simplicity of Laymen, and great Inclination of Man's Nature to Idolatry giving Cause thereunto.

Though several of the Bishops were backward to Demolish Images, and some opposed them, yet the Churches were generally purged of them in King Edward the Sixth's Reign, pursuant to an Act of Parliament, A. 3 and 4 of King Edward the Sixth, Cap. 10.

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In Queen Mary's Reign Images were restor'd an Essential part of Popery.

Queen Elizabeth inclined to keep Images still in the Churches, and tho' the Reformed Divines made many Applications to divert her from it, yet she was not easily wrought on.

The Divines put all their Reasons against them in Writing, and desir'd her to commit the Determining of that Matter to a Synod of Bishops and Divines, and not to take up an unalterable Resolution on Political Considerations.

They laid before her the *Second Commandment*, and the *Curse* Pronounced against those that made an Image, and put it in a *secret Place*, that is, in an Oratory.

The *Book of Wisdom* calls them a *Snare for the Feet of the Ignorant*.

St. John charg'd the Christians to beware of Idols, and not only of Worshipping them. The use of them fed *Superstition*, and ended in *Idolatry*.

They shew'd that Images were not allow'd in the Church till the Seventh Century, and the Contests that were rais'd about them in the *Eastern Empire*, occasion'd such Distractions, as in a great measure made way for its Ruine, and laid it open to the *Mahometans*.

(a) Burn. Abridg. of the History of the Reformation. Lib. IV. ad An. 1559.
(b) Eliz. ad An. 1559.

These things wrought so much on the Queen, that she was at last content they should be put down. (a)

Mr. Camden saith, that Images were removed without Tumultuous Opposition, by Authority of Parliament. (b)

But

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But I meet with no Act of Parliament to that Purpose. The Supremacy lodged in the Queen by an Act of Parliament, was sufficient to enable the Queen to Abolish Images by her Royal Injunctions, and Ecclesiastical Commissioners.

Our first Reformers had good Authority to destroy Images, which had been Superstitiously introduc'd into the Churches, and abused to the most abominable Idolatry.

God commanded the Israelites to destroy the Altars of the Idolatrous Canaanites, to break down their Images, or Statues, and cut down their Groves, and burn their Graven Images with Fire. (c)

(c) Dent, VII.

In Obedience to this Law the Reforming Kings of Juda destroy'd the Monuments of Idolatry. So did Hezekiah, Josiah, &c.

The Destruction of Images is one of the Fruits of Repentance.

Isaiah 2. 20. *In that Day a Man shall cast his Idols of Silver, and his Idols of Gold, which they had made, each one for himself to Worship, to the Moles, and to the Bats: Fit Companions for Images, which have Eyes, and see not, and are not able to endure the Light.*

Chap. XXVII. 9. *This is all the Fruit to take away his Sin, when he makes all the Stones of the Altar as Chalk-stones, that are beaten in sunder, the Groves and Images shall not stand up.*

Again, in Chap. XXX. 22. *Thou shalt defile also the Covering of thy Graven Images of Silver, and the Ornament of thy Molten Images of Gold: Thou shalt cast them away as a men-*

menstruous Cloath, thou shalt say unto it, get thee hence.

Our Reforming Princes, in Destroying Images, imitated the Heroick Zeal of the Emperors of the East, who destroy'd those Monuments of Idolatry, and thereby drew upon themselves the Rage of the Roman Pontiffs, and the Idolatrous Monks, as we have shew'd at large.

I will conclude with the Words of St. *Austin*, which shew the Practice of the Primitive Christians in defacing Images, as far as their Power reach'd. *May the Lord, saith he, grant this, and put all things in your Power, as he did that which is destroy'd. For this, I say, Beloved, you must not do this, when it is not in your Power to do it. It is the Part of Wicked Men, I mean the Circumcellians, to rage where they have no Power, and to expose themselves to Death without Cause. You have heard what was read unto you all, who were lately in the Villages.*

When the Land is in your Power. *He first tells them, that the Land is brought under their Power, and then directs them what they must do, ye shall destroy their Altars, Groves, Images, &c. When you receive Power, do this. Where we have no Power, we do it not; where we have Power, we always do it. Many Pagans have these Abominations on their Ground. Do we ever go thither to destroy their Images? We first endeavour to destroy the Idols that are in their Hearts. When they are made Christians; either they invite us to so good a Work, or they prevent us by doing it themselves. We must now* (d) *Aug. Pray for them, and not be wroth with* Serm. VI. *them.* (d)

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In a word, our Reformers Purg'd the Land of Images in *Obedience to God's Law*, and in *Conformity to the best Examples*, both in the *Jewish* and *Christian Church*.

The introducing of them again into our *Liturgy*, and *Books of Devotion*, is without Warrant, reflects on the Practice of our first Reformers, and has a manifest Tendency to beget in us a favourable Opinion of Images, and to dispose Weak and Superstitious Minds for the Idolatry of *Image-worship*. I pray God, these *Egyptian Spoils* may never become a *Golden Calf*.

F I N I S.



